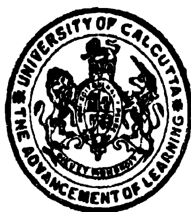
B.A. BIBLE SELECTIONS



PUBLISHED BY THE
UNIVERSITY OF CALCUTTA
1935

PRINTED AND PUBLISHED BY BHUPENDRALAL BANERJEE
AT THE CALCUTTA UNIVERSITY PRESS, SENATE HOUSE, CALCUTTA.

Reg. No. 880B—August, 1935—E

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INTRODUCTION

A

Origin and General Character of the Bible

By the term Bible is generally understood the sacred writings of the Christian Church, consisting of two main divisions, the Old Testament, or the sacred literature of the Jewish people, written originally in Hebrew, and the New Testament, containing a record of the work and teaching of Jesus Christ and his apostles, written originally in Greek.

The terms "Bible" and "Testament" require some explanation. The word "Bible" is treated in English as a singular noun, but in its original Greek form it was a plural, meaning "the books." The original use correctly expresses the fact that the sacred writings of Christendom are not so much one book, as a library or collection of many books, varying widely in character, and belonging to different ages. In course of time, the completed collection of Jewish and Christian sacred writings came to be regarded as one whole, and this growing sense of the unity of the sacred writings as a standard of faith and a rule of life accounts for

the modern use of the word Bible in a singular sense. The term "Testament" is derived from a Latin word, which, though ordinarily used in the sense of a will or a testamentary disposition of property, was the uniform Latin translation of a Greek word used in the Christian Scriptures and in the Greek version of the Hebrew Scriptures in the sense of a covenant, or more especially of the spiritual compact between God and His people. The Old and New Testaments are thus the names that have, from the second century of our era, been applied to the two great divisions of the sacred writings of Christendom, the Hebrew or the Jewish Scriptures containing the record of the old covenant made by God with Moses, and the Greek or Christian Scriptures containing the record of the new covenant established by Jesus Christ with His disciples. These two divisions are regarded by the Christian Church as two vitally related parts of a progressive revelation given to the world in the history of the Jewish people, of the mind, character and redemptive purpose of the Supreme Spirit and His relation to man.

In certain important respects, the Bible may be regarded as one book, with one fundamental purpose underlying the whole record. The Old Testament sets out to record the history of a process of divine education, the history of a

nation which regards itself as being called by God to a special knowledge of Himself, in order that as a people and as individuals they might be witnesses and teachers of divine truth to other nations. The New Testament contains the record of what purports to be the culmination of Old Testament aspirations and hopes in the person of Jesus, the anointed of God, who came to seek and to save the lost and establish the kingdom of God among men. While there is this underlying unity in the sacred Scriptures, we must not forget that the Bible is really a literary collection, or a library, consisting of as many as sixty-six different books. Half a dozen of the shortest books contain only some five hundred to a thousand words each. Half a dozen of the longest books on the other hand contain as many as thirty to forty thousand words each.

The authors of these books were all connected with one small country, Palestine, a strip of land lying at the eastern end of the Mediterranean Sea, about 180 miles from North to South, and about 85 miles in average breadth, approximately the size of Wales. Such a country, bordering as it does on three continents, Asia, Africa and Europe, was well fitted to produce a literature that is, by common consent, of world-wide interest and appeal. These books were not written at one time, but during a period extending perhaps over

more than a thousand years, thirty-nine, the Old Testament, being originally written in a Semitic language, Hebrew (apart from a few chapters of two of the books which were written in a kindred dialect, Aramaic), and twenty-seven, the New Testament, in an Aryan langu ge, Greek. The books were not written by any single class or caste, but by governors, prime ministers, scholars, physicians, peasants and fishermen. The type of literature too contained in the Bible is of a very varied character: Religious History, Sacred Law, Prophetic Rhapsody, Proverbial Philosophy, Devotional Lyric, Personal Correspondence, Biographical Memoirs.

The world-wide character of the interest centering in these sacred writings and of the enthusiasm they have inspired is evidenced by the fact that the Bible has been translated into some five hundred different languages and dialects, a phenomenon absolutely without parallel in the literary history of the world. It is not our purpose here to discuss any theological questions or to raise any controversial issues arising from a study of the Bible. Our immediate concern is with the Bible as literature and its influence on literary history, and here all students of literature are at one in recognising it as one of the great literary heritages of the race. It has, moreover, entered to such an extent into the life and thought and

literature of some of the greatest peoples of the world that there is ample ground for the statement of Professor Moulton that "he who is content to leave the Bible unstudied stands convicted as a half-educated man." Much of Milton, for instance, is a closed book to a student ignorant of the outlines of the Bible story and its influence on the life-history of Western nations.

According to the arrangement of our English Bible, the Biblical literature consists of sixty-six books, the Old Testament containing thirty-nine, and the New Testament twenty-seven. The Old Testament books are usually divided into four groups as follows:—

I.	Law	Genesis to Deuteronomy	5 books.
II.	History	Joshua to Esther ...	12 books.
III.	Poetry	Job to Song of Solomon	5 books.
IV.	Prophecy	Isaiah to Malachi ...	17 books.
			39 books.

The New Testament books consist of the following:—

I.	The Gospels ...	4 books.
II.	The Acts of the Apostles ...	1 book.
III.	The Epistles of St. Paul ...	13 books.
IV.	The Epistles to the Hebrews ...	1 book.
V.	The General or Catholic Epistles	7 books.
VI.	The Revelation ...	1 book.
		27 books.

B

Outlines of Old Testament History

This selection does not contain passages from the narrative books of the Old Testament ; but a very brief summary of the story told in those books is given here, as it is necessary for the full understanding of some of the other books, especially the Prophetic writings.

Not only the Historical books but also the books of the Law contain much narrative. In them we read the traditional Hebrew account of the origin of their people and nation, starting indeed with their story of the origin of mankind in general. This part has much in common with the folk-tales of neighbouring and kindred peoples, but it is moulded by the religious and literary genius of the Hebrews into something of unique depth and beauty. The Hebrews were descended from the Semitic peoples of Mesopotamia ; and we read how their ancestor Abraham migrated from this land westwards to Palestine, then known as Canaan. Here he and his immediate descendants lived as nomads, till his grandson Jacob or Israel was compelled by famine to migrate to Egypt with his twelve sons.

For some time the Children of Israel, or Israelites as they are henceforth called, enjoyed a privileged position in Egypt. But in a subse-

quent generation they were reduced to a condition of serfdom, until they found a great champion in Moses, under whose leadership they succeeded in making good their escape from Egypt eastwards into the desert. From this great deliverance they dated the real beginning of their history as a nation. In the desert God revealed himself to them through Moses under the name of Jehovah; and a Covenant was made between them. Jehovah would be the God of Israel, taking them for his chosen people and guiding and protecting them, if they on their part worshipped him only and faithfully kept his laws. This Covenant was based on a short religious and ethical code, which was written down by Moses and afterwards developed into the elaborate Jewish Law. This conception of the Covenant is of central importance in the history and thought of Israel, and is continually referred to by the prophets and psalmists in later times. The date of the "Exodus" from Egypt may be about 1230 B.C.

After another period of nomad life, the Israelites again reached Palestine; they slowly conquered its Canaanite inhabitants and themselves began to adopt a settled agricultural life for the first time. Hitherto they had been a loose group of tribes, tracing their descent from the twelve sons of Jacob; united under Moses

and to some extent under other rulers who arose in times of crisis, but always liable to fall apart. This part of the story is told in the books of the Law, particularly in *Numbers*, and also in the historical books *Joshua* and *Judges*.

About the year 1025 B.C. the Israelites chose their first king, Saul, who gave them a greater unity than they had yet attained ; and under his great successor, King David, they became complete masters of the country for the first time, capturing the hitherto unsubdued fortress of Jerusalem, which became the royal city and capital.

This unity lasted through the reign of David's son, Solomon, who built the first Temple to Jehovah. Hitherto they had kept to the nomadic custom of worshipping God in a tent. But after his death the national unity was broken once more, never to be wholly restored. The northern tribes rebelled against the next king, and founded a separate state, with its capital at Samaria ; this kingdom came to be known as Israel, and its chief tribe was Ephraim. Judah was the principal tribe which remained loyal to the king of Jerusalem, and this tribe gave its name to the southern kingdom.

Both kingdoms had chequered careers, but on the whole they were fairly prosperous for the next two hundred years. Meanwhile the

Hebrews were losing much of the stern simplicity of the religion and social customs which they had brought with them from the desert. They were adopting some of the idolatrous cults of the people whom they had conquered, and of their neighbours, whereas their law enjoined a severely simple worship without the use of any image. Moreover increasing prosperity had encouraged luxury and oppression of the poor by the rich. In the ninth century a movement of religious and social reform was started by the prophets Elijah and Elisha. This movement was continued with greater force from the next century by the great series of "Literary Prophets," *i.e.*, reformers whose writings have been preserved, the earliest of whom was *Amos*. In the new dangers which now threatened the Hebrews, they saw the hand of Jehovah, warning his people and preparing to punish them for their unfaithfulness. This danger came from the North-East, where the great and aggressive empire of Assyria was always threatening to engulf the little kingdoms near it. Some of the kings responded to the call of the prophets and initiated reforms; but there was no permanent improvement; and in 722 B.C. Samaria was captured by the king of Assyria, many of the chief people were carried away into exile, foreigners were imported in their place, and the northern kingdom of Israel was blotted out for ever.

The kingdom of Judah survived for nearly 140 years longer, a period which produced some of the greatest prophets, Isaiah, Micah and Jeremiah ; and also the two most vigorous of the royal reformers, Hezekiah and Josiah. But in 586 Jerusalem too was captured by Nebuchadnezzar, king of Babylon, who had recently overthrown the Asssyrian Empire. The city and temple were destroyed, and many of the leading families were transported to Babylonia, on the Euphrates.

The period of the Jewish Monarchy is described in the books of *Samuel*, *Kings*, and *Chronicles*.

This disaster did not however destroy the national life of the Hebrews or Jews as the survivers of the kingdom of Judah came to be called. In exile, they managed to preserve much of their traditions and their literature; and more prophets arose, such as Ezekiel and an unknown writer whose works are appended to those of Isaiah, who saw the vision of a better future for a people purified by suffering. In 538 Babylon in its turn was overthrown by Cyrus, King of the Medes and Persians, who soon gave permission to the Jewish exiles to return home if they wished to do so. At first only a few responded, but urged on by the enthusiasm of the prophets Haggai and Zecharaiah, they succeeded in rebuilding the

Temple, the symbol and centre of the national life, by the year 516. Not long afterwards more exiles returned ; the city walls also were rebuilt, and the regular forms of worship were re-established. The story of the return of the exiles is told in the books of *Ezra* and *Nehemiah.*

C

Hebrew Poetry

Three kinds of poetry are represented in the five poetical books of the Old Testament: *Dramatic* (The Book of Job) ; *Lyric* (The Psalms and the Song of Solomon) ; and *Didactic* (Ecclesiastes and Proverbs). The last named book includes a large amount of prose also. There is no Hebrew Epic poetry, which is remarkable in view of the fact that in most national literatures this has been the earliest kind. But some of the books of Law and History contain a number of poems, such as the Song of Moses (Deuteronomy XXXII) and the Song of Deborah (Judges V), some of which are very ancient. There is also poetry in some of the prophetic books, and in these cases specially it is often difficult to say where prose ends and poetry begins.

Certain features of Hebrew poetical style survive very clearly even in translation.

1. The chief of these is *Parallelism*, or the symmetry or balance between clause and clause. This may be compared to a rhyme which depends not on the sound but on the sense of the clause. The parallelism is usually between two clauses, but it may be between three or more. There are three main varieties:

(*a*) *Synonymous*, in which the second clause repeats the thought of the first.

> Who shall ascend into the hill of the Lord?
> Or who shall stand in his holy place?
>
> Ps. xxiv. 3.

(*b*) *Antithetic*.

> Some trust in chariots and some in horses:
> But we will remember the name of the Lord our God.
>
> Ps. xx. 7.

(*c*) *Synthetic* or *Constructive*, in which the succeeding line or lines supplement or complete the first in various ways.

> As the hart panteth after the water brooks,
> So panteth my soul after thee, O God.
>
> Ps. xlii. 1.

> For thou art my rock and my fortress:
> Therefore for thy name's sake lead me and guide me.
>
> Ps. xxxi. 3.

> Better is a dinner of herbs where love is,
> Than a stalled ox and hatred therewith.
>
> Prov. xv. 17.

2. The *treatment of Nature* in Hebrew Poetry:

Hebrew Poetry like most other poetry is full of descriptions of natural scenery and phenomena. In this, as in other matters, the Hebrew writers are all dominated by their religious outlook; the emotions aroused by the contemplation of nature are nearly always religious emotions. But it was not the feeling of God immanent in Nature that they experienced. No Hebrew poet could have written lines like these,

"I have felt
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth."

For the Hebrew poet, nature is always the expression and handy work of a Creator who is himself transcendent, above and beyond nature:

The heavens declare the glory of God,
And the firmament sheweth his handywork.
Ps. xix.

The work of creation is described in the most simple and concrete imagery; God is thought of as the great Architect and builder of the world,

Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;

Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot, who walketh upon the
wings of the wind.
Ps. civ.

This attitude is illustrated specially in this great psalm of creation, and in the Book of Job.

As we should expect from this outlook, there is no "Nature Poetry" for its own sake; but neither are the descriptions of nature merely conventional; as with some English poets of the 17th and 18th centuries. They are always realistic and based on the writers' own observation.

3. Another notable feature of Hebrew poetry, as indeed of the language as a whole, is its extreme *Concreteness*. There are very few abstract words, because the writers always thought in concrete terms. The following words of Job well illustrate the vivid material metaphors which are typical of the Biblical style:

Oh that my grief were thoroughly weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the sea:
Therefore my words are swallowed up.
For the arrows of the Almighty are within me, the poison
whereof drinketh up my spirit;
The terrors of God do set themselves in array against me.
Job vi.

In the following sentences, the words in italics are all translations of the same Hebrew word:

> "To cause the *bud* of the tender herb to spring forth."
> Job xxxviii. 27.

> "Promotion cometh neither from the *east* nor from the west."
> Ps. lxxv. 6.

> "And he went forth unto the *spring* of the waters,"
> 2K. ii. 21.

> "Thou makest the *outgoings* of the morning and evening to rejoice."
> Ps. lxv. 8.

The word is from a verbal root meaning "going out." It is typical of Hebrew that "bud" and "east" preserve the original metaphor of motion as clearly as the "spring" of the waters.

D

Hebrew Prophecy

The series of prophetic writings is a feature of the Old Testament literature which is without any exact parallel. Something has been said above about the historical setting of their work.

Prophecy seems to have developed from the work of seers or diviners; men who were believed through divine inspiration to be able to give

useful information and advice, *e.g.*, to those who wished to find some lost property, or who were about to undertake some important business. They came to be regarded also as the revealers and interpreters of the will of God: this is the root meaning of the Hebrew word. The Hebrews always thought of their state as a *theocracy*, *i.e.*, ideally they regarded God alone as their ruler; and it was therefore natural that men from whom divine guidance was sought should have soon begun to play a decisive part in the national life. It would seem that the first prophet to become a national figure in this sense was Samuel, who was responsible for establishing monarchy among the Israelites, and he was followed by a series of other great leaders.

To this extent the position of the prophets was not unlike that of the Delphic and other oracles in ancient Greece; but their moral challenge was much more definite and insistent. The earliest prophets did not hesitate openly to rebuke the kings of their day, even if it meant great danger to themselves. Two of the most famous stories of the Old Testament relate such rebukes administered by the prophet Nathan to King David, and by Elijah to King Ahab; when they used their royal power to deprive subjects of property which they coveted for themselves (2 Samuel XII, 1 Kings XXI). And as time went on

the prophets became more and more clearly the moral leaders of the people. Social reform takes a leading place in the writings of all the prophets, and they stood clearly for the application of the ethical principles of their faith to the whole of the national life. Moreover, they became increasingly international, rejecting the popular view that Jehovah as the God of Israel must favour and defend his own people, no matter what they did. This teaching appears very clearly even in Amos, the earliest of the writing prophets. Starting from the belief in a God who demanded absolute obedience and righteousness from his own people, they were led on to see that such a ruler must indeed be one only without a second, making the same demands and showing the same favours to all without distinction. Thus though there were no speculative thinkers among the Hebrews, yet from the side of God's uncompromising moral demands they came to realise the divine unity just as surely as the Hindus and Greeks from the side of philosophy.

The prophets all taught with immediate reference to the affairs of their own day—social injustice, wars, famines, a coming invasion, the introduction by the king of an idolatrous form of worship: these form the subject matter of their discourses. And they had an urgent practical message about all these things. But they were

at the same time always looking forward, and in this sense the use of the word for a man who foretells the future is justified. The forecasts of Amos were chiefly those of impending doom ; the people must not expect that God's partiality or their own formal religious observances would save them from destruction if they persisted in sins such as injustice and oppression of the poor. Isaiah, himself a highly successful political leader, looks ahead more cheerfully, in the faith that whatever disasters may come, God will preserve at least a faithful remnant of the people who will truly serve him. Jeremiah, who lived in the darkest hour of his country's disgrace and defeat, foresaw that even the destruction of their beloved city and temple might be the inauguration of a new and more spiritual relationship with God, a "new covenant," under which every man would personally experience God's presence in his heart. While the prophet of the exile, the "Second Isaiah," looks for a day when the people will be schooled through suffering to be the servant of mankind, spreading the knowledge of God through all the nations.

Other prophets stimulated and challenged the returning exiles ; but for reasons explained below, the stream of prophetic inspiration gradually dried up, only to break forth again after several centuries in John the Baptist, the forerunner of Jesus.

An important feature of the prophetic teaching about the future, common to many of the prophets but specially prominent in Isaiah, is the expectation of a great ruler, divinely appointed and inspired, who will make real and actual the theocracy, or rule of God on earth, which the Hebrews always cherished as an ideal. All the kings had been regarded as in a sense appointed by God, and to symbolise this had been anointed with oil at their accession. The expression " the Anointed One," *Messiah*, or in the Greek translation *Christ*, thus came to be used in a special sense of this expected leader.

This " Messianic Expectation " took more concrete form in the centuries after the Exile, in a number of books, most of which were not included in the official Jewish Scriptures. It was usually thought that the Messiah would be a descendant of the ancient royal family, a " son of David." In the minds of some writers the future kingdom took a purely material form ; it was to be a Jewish Empire, which should replace that of Greece or Rome. Others had a more spiritual vision, and thought of a kingdom of peace and righteousness for all nations.

E

Between the Old and New Testaments

After the return of the exiles from Babylon under Ezra and Nehemiah, the Jewish people were very different from what they had been before. It has been said that the era of the Jewish Captivity was "one of the most mysterious and momentous periods in the history of humanity. What were the influences brought to bear on the captives we know not. But this we know that from a reckless, lawless, godless populace they returned transformed into a band of puritans."

In two directions the change is specially noticeable. First, the leisure of the exile and possibly also the intellectual influences of Babylon, led the priests to intensive study, and to the collection, editing and expansion of the national literature, and above all of the Law. Thus the Jews returned home a people with a Book, a sacred scripture to which they were passionately devoted. Secondly, as a result of this stabilisation of tradition, prophecy tended to disappear; and a new class of leaders appeared, the *scribe*, the scholar who interpreted the Law and also acted as teacher and magistrate. The priests, who had been the leaders of the return, continued

to be the political rulers of the people; the kingship was not re-established, but the land was ruled by a council of priests, later known as the Sanhedrin, with the High Priest at their head. The religion of the priests was concentrated in the Temple of Jerusalem more than ever; but at the same time synagogues or local places of worship were established, where instruction was given in the Law; and this movement enabled the Jewish religion to live and grow in Babylonia, where many remained, and also in many other countries to which they subsequently spread.

The conquests of Alexander the Great (334-323 B. C.) put an end to the Persian dominion. Jerusalem seems to have come peaceably into his possession. After Alexander's death, a period of fierce fighting ensued among his generals for the possession of his dominions. Seleucus, originally a cavalry officer of Alexander, became satrap of Babylon, and later, master of Syria and a great part of the East. His dynasty is known as that of the Seleucids. Ptolemy Soter, one of Alexander's generals, became king of Egypt and founded a dynasty there. For a century the Jews remained under Egyptian rule. Under the first three Ptolemies they were contented and prosperous, and many settled in Egypt, where they built synagogues and practised their religious rites. This brought them into closer

touch and sympathy with Greek and Hellenic tendencies. The Egyptian Jews translated their Hebrew scriptures into Greek, a version that came to be known as the Septuagint, because it was supposed to have been made by seventy or, more strictly, seventy-two, translators at the command of one of the Ptolemies. Antiochus the Great, fifth in succession from Seleucus, the Syrian king, gained a decisive victory over the Egyptians in 198 B.C. and made himself overlord of Palestine. Antioch, the Syrian capital, was a great centre of Hellenism, and the result of the Syrian supremacy was to open fresh channels for the entrance of Hellenizing principles into Judah; disunion arose among the Jews themselves, conflicts ensued between the powerful Greek party in Jerusalem and the old patriotic party known as the Chasidim or righteous ones, the forerunners of the Pharisees of the New Testament, who were devoted to the Law and refused to enter into any compromise with the Hellenizing policy. The Syrian king Antiochus Epiphanes, son of Antiochus the Great, determined to force Greek religion and culture upon the conservative Jews. In 168 B.C. he commanded altars to the Greek god Zeus to be erected throughout the land, especially in the temple of Jerusalem, and directed swine to be offered in sacrifice upon these altars. The fear of Syrian arms secured

wide-spread obedience; but many of the Chasidim refused to betray their principles and willingly gave their lives. An old priest, Mattathias, and several of his sons (of special note are Judas, Jonathan and Simon), who came to be known as the Maccabees (from a surname of Judas), or Hasmonæans (from Hasmoneus, a more or less mythical ancestor), raised the standard of political revolt and until religious freedom was secured received the support of the Chasidim. Great victories in the national cause followed and the Syrians were driven from the temple. In December 165 B. C., the temple was reddicated and its worship restored—an event ever since commemorated in the Feast of Dedication. The Syrian garrison were ultimately obliged to withdraw from Jerusalem. In 143 B. C. the leadership was assumed by Simon, who was appointed by the people to the threefold office of high priest, commander-in-chief and ethnarch (or governor), and the first Jewish coins were struck in his name (141 B.C.). He extended the influence of the Jewish state and secured for it the friendship of the Romans.

After his death in 136 B.C. the power of the Jews was maintained and even extended. But there were internal disputes and family quarrels, which finally led to the intervention of Rome; and in 63 B.C. the great general Pompey

captured Jerusalem. With this Jewish national independence finally came to an end. The Romans did not at first administer the country directly but through native rulers. In 39 B.C. Herod who was really a foreigner from the neighbouring district of Edom, established himself firmly as king under Roman protection, and managed to maintain his position up to the dawn of the Christian era.

The material splendours of the reign of Herod have won for him the name of Herod the Great. He built new cities and adorned them with the beauties of Greek architecture. One of his greatest works was the re-building of the temple of Jerusalem. As a man Herod was unscrupulous, cruel and dissolute. He killed off, on one pretext or another, the survivors of the Maccabean or Hasmonæan house, including his own wife and her two sons. His heavy taxation rendered his subjects wretched and restless ; and he was hated by the Pharisees, who now devoted themselves, more than ever, to the observance of the Law, and the hope of the Messianic kingdom. On the death of Herod, his dominions were divided with the consent of the Romans between his three sons. One of them Archelaus, who received Judæa and Samaria, proved such a bad ruler that in A.D. 6, the Roman Emperor Augustus removed him and banished him to

Gaul. Judæa was then placed under the charge of a Roman procurator, so called from the original function of collecting the Imperial taxes which was attached to the office. The fifth of these procurators was Pontius Pilate, under whom Christ was crucified. The outcome of the procuratorial system and the financial extortion it involved was widespread discontent, which was fomented by the zealots, a new party whose aim was revolution and the establishment of the Messianic kingdom by force. The disaffection of the Jews finally (in 66 A.D.) took the shape of open rebellion. In 70 A.D. Titus, the Roman general, appeared before Jerusalem with a Roman army, and after a four months' siege of terrible suffering the city was burnt to the ground, the temple destroyed, and most of the inhabitants massacred. The services of the Jewish temple ceased for ever. Judæa became a province under a Roman governor, and the Jews became strangers in their own land. In the centuries that have since elapsed, they have been scattered in many countries and, though often persecuted, have maintained their national identity intact and continued to cherish their special Messianic and theistic ideas.

F

The Four Gospels and the Life of Jesus Christ

The Old Testament Scriptures were written in Hebrew. In the time of Jesus Christ Hebrew was still the language of scholarship and religion among the Jews ; but the spoken language was Aramaic, which stands to Hebrew in much the same relation as Bengali to Sanskrit. This was the vernacular of Jesus and of most of his disciples. But by this time Greek was the *lingua franca* of the Roman Empire, and the common medium of intellectual discussion ; and we have seen above that the Jewish Scriptures had already been translated into Greek. It is therefore not surprising that all the books of the New Testament are written in Greek, for the new faith quickly spread through the Mediterranean world.

The twenty-seven books are the work of nine different authors. With a very few exceptions all the books are generally recognised as having been written in the second half of the first century A.D. The four Gospels were not the first to be written; some of St. Paul's epistles are earlier ; but they stand at the beginning because they contain the story of the life and teachings of Jesus Christ, which is thebasis of

the whole. The word "Gospel" means good news, it was used first to describe the teaching of Jesus and his apostles, and afterwards applied to the books in which it was recorded.

The first three Gospels are closely related to one another and contain much matter in common; the fourth was written later and stands by itself. The former describe in simple language the life and teachings of Jesus, the scene being laid chiefly in Galilee, the northern province of Palestine, in which he had his home. And they relate the story of the last week of his life, spent in the capital Jerusalem; his death on the cross and resurrection and appearance to his disciples.

Critical examination of these three Gospels of Matthew, Mark, and Luke, has shewn that Mark's was written first; it probably is based on the reminiscences of St. Peter, the leading apostle, told to Mark who was a young man living at Jerusalem at the time of the death of Jesus. This book was used by both Matthew and Luke, who incorporated much of it verbatim in their own accounts. They also used another common written source, which has not survived as a separate book; this was apparently a collection of the sayings of Jesus, and may have been compiled by St. Matthew himself. Apart from these, each writer had also his own

special sources of information, probably chiefly oral, since when they wrote many who knew Jesus were still living. Matthew wrote chiefly for Jews, and his book contains a specially large number of references to the Old Testament ; Luke was a Greek doctor, and wrote chiefly for Greeks.

It is now generally admitted that the accepted date of Christ's birth is wrong by several years. In reality he was born in 6 or 7 B.C., at a little village five miles south of Jerusalem, called Bethlehem, which his parents were visiting at the time. There his mother Mary gave birth to him in a stable, there being no room for them in the village inn. At that time Herod the Great ruled the whole of Palestine. On his death in 4 B.C. his kingdom was divided among his sons, who ruled under the strict supervision of Rome. The son who obtained the southern portion, Judæa and Samaria, proved such a disgraceful ruler that he was deposed after ten years by the Romans, and this part was governed directly by a procurator. The other sons reigned for a longer period ; and throughout the lifetime of Jesus Herod Antipas was king of Galilee, the province in which Jesus was brought up and where he did most of his preaching.

The people of Samaria and Galilee were a mixed race, descended from the foreigners imported seven centuries before after the Assyrian

conquest. (See p. xxiii) The Galileans were now regarded as Jews, though the orthodox Judæans of pure descent affected to despise them ; but the Samaritans hated the Jewish exclusiveness, and though they too treasured the ancient Law of Moses, they held themselves aloof from the Jews. The Roman officials were few—probably fewer than the British officials in an equal area of India to-day ; for the most part they were tolerably conscientious and just, though there were notorious exceptions, one of which was Pontius Pilate, the procurator of Judæa who ordered the execution of Jesus. He was eventually recalled and banished owing to repeated complaints from the people. But the average Roman took little trouble to conceal his contempt for the natives of the country. Among the Jews themselves there were the rival sects of the Sadducees and Pharisees. The former were the Chief Priests, who still retained by subservience to the Romans something of their old political power. They were worldly and self-seeking, and their religion had little spiritual depth. The Pharisees on the other hand supplied the scholars and teachers. They were ardent nationalists, though strictly non-violent ; and though their faith was narrow and rigid in its orthodoxy, they were full of zeal and devotion. They paid great attention to the externals of the Law, such as rules about food and the observance

of the weekly sabbath day of rest ; and they held strictly aloof from foreigners. Both sects were inclined to despise the common people, but most of all the "publicans," or Jewish tax-collectors who entered into contracts with the Romans to raise the revenue. Not only were the considered traitors to the national cause, but they were often grossly extortionate as well.

Until he was about 30 years old Jesus lived in the village of Nazareth in Galilee. Then in 26 A.D. John, the cousin of Jesus, known as the Baptist, and claiming to be the forerunner of the promised Messiah, summoned the nation to repentance, declaring that the kingdom of God was at hand. Large crowds attended his preaching, and many were baptized in the river Jordan on pledging themselves to lead a new life and confessing their sins. He foretold the coming of a prophet mightier than himself, who should baptize with the Holy Spirit. After some months, Jesus himself appeared and presented himself to John for Baptism. The Gospel writers record that, as the rite was being performed, there was a visible descent of the Spirit upon Jesus, while a voice from heaven proclaimed him at the same time the Son of God. Hitherto Jesus had lived the simple life of a carpenter in his village home Nazareth. He seemed to have had no opportunity of coming in touch with the

general learning and culture of his time : but he clearly possessed a profound knowledge of the contents, spirit and meaning of the Old Testament. His baptism by John was a solemn designation of his public ministry. After his baptism, Jesus retired for a time to the wilderness to prepare for his ministry by a period of seclusion. He was wholly occupied in meditation, fasting and prayer, and overcame the temptation of the Evil One to use his divine powers for selfish ends, to take a short and easy road to recognition by a spectacular display of his divine gifts, and to found an earthly kingdom of wealth and power. He devoted himself to a life of self-denial, humiiity and suffering, and resolved that his kingdom should be a kingdom of truth.

Emerging from his retirement he began to preach in Galilee, giving the same message as John, " Repent, for the kingdom of God is at hand." He began to gather a band of followers, several of the most prominent being Galilean fishermen ; and he preached regularly in the synagogues, in which the Jews met each week for worship. His message, delivered largely in the form of vivid stories or parables, won a ready hearing, and his fame rapidly increased. But the authorities, and specially the Pharisees, became increasingly hostile ; for he openly accused them of putting the letter of the law above its spirit,

and claimed himself to speak with authority equal to that of Moses. Before long matters reached a crisis, when he cured a paralysed man in a synagogue on the sabbath, which the Pharisees regarded as a violation of the law enjoining complete rest on that day. From this time he ceased to enter the synagogues, and concentrated on the training of twelve chosen apostles, whom he sent out to proclaim his message. After a considerable period of intimacy he asked them what they thought of himself, and Peter as their spokesman declared that they now believed him to be the Christ, the Messiah. While accepting the title he told them not to publish the claim yet, and at once began to tell them of his foreboding that his Messiahship was to be proved not by worldly triumph but by suffering and even death ; and that they must be ready to follow the same path. And only after this further instruction he went up to Jerusalem, where he allowed his followers to hail him publicly as Messiah, at the time of a great festival when the city was full of pilgrims. The last week of his life he spent publicly preaching in the temple, and these days are described in the Gospels in considerable detail. The authorities were at first afraid to arrest him because of his popularity with the pilgrims ; but eventually a false disciple, Judas, shewed them where they could catch him at night without disturbance, and he was

brought to trial on a charge of sedition and blasphemy. Pilate the Roman governor finally yielded to the demands of the priests and of the crowd whom they had stirred up. Jesus was crucified between two brigands, and towards nightfall his body was laid in a tomb. All the Gospel writers agree in maintaining that on the third day the disciples found the tomb open and empty, and that Jesus made himself known to them on several occasions and finally ascended into heaven before their eyes, having commanded them to stay in Jerusalem until the Holy Spirit came to abide with them in his stead for ever. The crucifixion of Jesus Christ resulted for a time in the scattering of his followers; and it would appear that his death would have permanently destroyed belief in his Messiahship, if the earliest disciples had not become thoroughly convinced in their own minds that he had risen from the dead and was still in the power of the Spirit their Lord and Master.

The fourth Gospel, that of St. John, tells much the same story as the other three; but it supplements them with information about Jesus' work in Judæa and about his private teaching to his disciples. Writing later, its author could look back and with a longer perspective could interpret more fully the meaning of his Master's life and teachings.

The Beginnings of the Christian Church. ·The Act of the Apostles and the Epistles

The *Acts of the Apostles* was written by St. Luke, who wrote the third Gospel, and in it he carries on his story from the point where he left it at the end of the former book. The early chapters describe how the apostles and other followers of Jesus began to proclaim their faith in him as the Messiah in Jerusalem, and how they began to form themselves into a religious society in the face of opposition and persecution from both the priests and the Pharisees. It was this persecution which first led to the spread of the new faith outside Jerusalem ; for after one of the leading disciples, a Greek speaking Jew named Stephen, had been condemned to death by the chief priests, many of the Christians fled from the capital, and carried their new beliefs with them to Samaria and other towns to which they went. But among those who helped in the very rapid spread of the Gospel through almost the whole Roman Empire in the first century A.D., one figure towers above the others, that of S. Paul ; and some two-thirds of the book of the Acts iso ccu-pied by the story of his conversion and of his journeys and adventures as a missionary.

Paul was a man specially suited for his task, since he combined in himself the three principal elements of the culture of the western world at that time. By birth and training he was a strict Jew, " a Pharisee of the Pharisees," as he describes himself ; and in his youth he had made a minute study of the Law under the learned scribes who taught in the temple at Jerusalem. But his native town was Tarsus, in Asia Minor, a Greek city where there was a well known university ; and Paul probably studied Greek wisdom here. Moreover, Tarsus had the privilege, not enjoyed by many Asiatic towns, of sharing the Roman citizenship ; and in virtue of this Paul had rights and privileges throughout the empire which facilitated his travel and sometimes protected him from his enemies. At first Paul was one of the bitterest opponents of the Christians, and was chiefly responsible for the persecution which scattered them from Jerusalem. After his conversion he retired into Arabia for a period of spiritual preparation ; and then after living in his native town of Tarsus for a time he emerged to become the most ardent missionary of the cause which he had persecuted.

It has sometimes been said that St. Paul overlaid with elaborate doctrine and theological controversy the glorious simplicity of the teaching of Jesus. But though there may be some truth

in this, it must not be forgotten that he fought a splendid battle for Christian freedom and for the liberal spirit for which Jesus also stood so strongly against the Pharisees. All the original Chistians were Jews, and many of them, unable to understand their Master's breadth of outlook, wanted to insist that all Christians should conform to the ceremonial laws of the Jews, and that foreigners should not be admitted unless they were circumcised, and in fact became Jews first. If this view had prevailed, Christianity would have become simply one more Jewish sect. But Paul had realised from his own experience the deadening effect of the legal Pharisaic religion, with its mass of small commandments, all of which must be carefully observed in order to win merit with God. He insisted that those who had experienced the power of Christ in their hearts could attain by faith and devotion what they could never attain by struggling to carry out the law ; and that in Christ all barriers of race or external custom must disappear.

Most of St. Paul's Epistles are letters written to the converts whom he had made in various cities of Asia Minor and Greece. Several of them were written to deal with some particular situation or difficulty which had arisen, and he gives a spirited defence of his doctrine of freedom against narrow-minded Jewish Christians who tried to

compel his converts to keep the whole Law. The only letter written to a city which he had not yet visited is *Romans* ; this approaches more nearly to a theological treatise than any of the others. It was written in anticipation of an intended journey to the imperial capital ; a plan which was fulfilled by his going there under escort as a prisoner, after using his privilege as a citizen to appeal to the Emperor from false accusations brought by his Jewish enemies at Jerusalem. St. Luke s book ends at this point, and it is not known what was Paul's ultimate fate ; but the tradition was that after being released he was rearrested and finally executed.

H

The English Bible

The Bible was translated at a very early date into various languages, the most important of which was Latin. Latin versions in course of time became so numerous and so varied that near the end of the fourth century, Jerome, a leading Biblical scholar of his time, undertook a complete revision of the existing Latin translations with reference to the original languages. His translation written in a clear and simple style came to

be known as the Vulgate, or popular version, and became virtually the Bible of the west, the only form in which the Bible as a whole was known to European peoples for nearly a thousand years.

The Vulgate however was not accessible to the unlearned, and translations into the vernaculars of Europe came in course of time to be made. Translations of parts at least of the Latin Bible were made into Old English in Anglo-Saxon times; the names of Caedmon, Bede, King Alfred and Aelfric are known in this connection.

It is noteworthy that these early versions of portions of the Bible were executed under ecclesiastical direction, or by and for orthodox members of the Church. But the first of the more modern translations were made by rebels against the authority of the Church. In the middle ages the priests tried to secure their power by keeping a monopoly of religious knowledge for themselves, and they therefore opposed the idea of a vernacular Bible. Wyclif, one of the earliest Reformers in the English Church, taught that the Bible, not the Church or Catholic tradition, was man's supreme spiritual authority; and he and his followers known as the Lollards determined to make a translation for the benefit of the common people. It is a matter of uncertainty what part Wyclif himself took in the work of translation; but the New Testament completed about 1380, is generally

attributed to him. The greater part of the Old Testament is assigned to Nicholas Hereford, one of Wyclif's principal supporters in the University of Oxford. The whole Bible was in the hands of the English people for the first time in their mother tongue towards the end of the summer of 1382. Wyclif died on the last day of the year 1384, and the work of revision which fell unfinished from yclif's Wown hands was taken up by his intimate friend John Purvey, leader of the Lollard party after Wyclif's death, and brought to a close in 1388. The later version is a considerable improvement on the earlier, being far more idiomatic and less archaic. It needs to be noted that it was translated from the Latin Vulgate and not from the original Hebrew or Greek. But the English, especially of the later version, is clear and homely and sufficiently near the modern form of English to be generally intelligible even to-day. The following specimen will indicate the character of the language: " And whidir I go ye witen and ye witen the wey. Thomas seith to him, Lord, we witen not whidir thou goist and hou moun we wite the weie. Ihesus seith to him I am weye truthe and liif; no man cometh to the fadir but bi me. If ye hadden knowe me sothli ye hadden knowe also my fadir." (St. John, XIV. 4-7.)

In Wyclif's day, printing had not been discovered, and so the Wyclifite version could be

multiplied only in manuscript copies. It is clear, however, that this first vernacular English Bible, notwithstanding ecclesiastical decrees against it, was circulated in large numbers amongst the people and did much to break down the tradition that the vernacular was unfit for sacred uses. Over a hundred and forty old manuscript copies are still in existence, many of them small pocket volumes clearly meant for private study. Others belonged to the greatest personages in the land, and copies are still in existence which formerly had for owners several of the English kings and queens.

On the fall of Constantinople to the Turks in 1453, Greek scholars fleeing with their treasures of art and literature crowded half a dozen ships in their escape to Italy. Scholars from all parts of Europe made their way to Florence and Rome to attend the lectures of the Greek exiles. Interest in the works of Greek authors, Pagan and Christian, became intense. Though books were printed in English from 1477 onwards, it is singular that while France, Spain, Italy, Bohemia and Holland possessed the Bible in the vernacular before the accession of Henry VIII in 1509, no English printer attempted to put the familiar English Bible of Wyclif into type. Erasmus in 1516 published the New Testament in Greek with a New Latin version of his own. The Hebrew

text of the Old Testament had been published as early as 1488. A direct rendering of the Scriptures from the original languages now became possible, and William Tyndale was the first to take advantage of these altered conditions. After having thoroughly saturated his mind with the new learning, first at Oxford and then at Cambridge, he resolved to open the eyes of priests and people to the serious corruptions of the Church by translating the New Testamant into the current vernacular of his time and having it printed for general use. Getting no encouragement from the ecclesiastical or civil authorities in England for the carrying out of his great purpose, he crossed the sea to Humburg in the spring of 1524 and brought his translation of the New Testament to a happy issue. He succeeded in passing two editions through the press in 1525 or 1526. Three thousand copies of each edition were printed; but such strong measures of suppression were adopted by the ecclesiastical and civil authorities in England, that with the exception of one complete copy, an imperfect one and a fragment, all the six thousand copies have disappeared off the face of the earth. He continued his work of translation and revision, and in due course completed a translation of a large part of the Old Testament, including the Books of Moses and the historical books from the original Hebrew. After some months of

imprisonment, he was brought to trial, condemned and burnt at the stake on October 6th, 1536, crying with a fervent, great and loud voice, "Lord open Thou the King of England's eyes." Tyndale's first New Testament was thus the first printed English New Testament, and it has been estimated that from 85 to 90 per cent. of the authorised version of the New Testament of 1611 is to be found in Tyndale, so that the characteristics of his style may be learnt from the authorised version itself. It was he, too, who set on foot the movement which went forward without a break until it culminated in the production of the authorised version. Tyndale's translation, moreover, was the first English version made directly from the original languages.

With the Protestant Reformation which began during the reign of Henry VIII, in the first half of the sixteenth century, conditions became much more favourable, and the first complete printed English Bible, that of Miles Coverdale, was dedicated to the king in 1535. After this several other versions appeared in rapid succession, the most important being the "Geneva Bible" published in 1560 by Protestant exiles who had left England under the reign of Henry's daughter Mary, who persecuted the Reformers. But under Elizabeth the pendulum swung back again, and the first official version sanctioned by

the Church was published, known as the Bishop's Bible ; both of these made great use of the work of Tyndale.

The Authorized Version (A. D. 1611)

The English Bible which is now recognized as the authorised version wherever the English language is spoken, is a revision of the Bishop's Bible, having been projected in 1604 and published in 1611. It arose out of the Hampton Court Conference held by James I in 1604 with the object of effecting a settlement between the Puritan and the Anglican elements of the Church. The proposal first came from the leader of the moderate Puritan party in the Conference and was eagerly taken up by King James, who appointed about fifty of the most accomplished scholars of the Kingdom belonging to different parties to carry through the work. These men sat in six companies, two at Westminster, two at Oxford and two at Cambridge. The Sections allotted to each were submitted for mutual criticism and finally revised by a representative committee. The whole work appears to have taken nearly three years, and the new version was first given to the world in 1611, in a large folio volume of Black-letter type. No proclamation announced its publication and no enactment

furthered its acceptance, and, as is the case with most things new, many regarded the new version with distrust and jealousy. The new Bible, however, won its way slowly, though it took thirty years or more to dispossess the Geneva version in the affection of the people and to pass into universal use. Only its excellence made it the authorized version; and so marked was this, that no further revision was attempted for over two hundred and fifty years. (The Revised version of the New Testament appeared in 1881, and of the Old in 1885.) Its success must be attributed to the fact that it was not the work of a single scholar, or of a small group, or of a large number working independently, but was produced by the co-operation of a carefully selected band of scholars after full and repeated revision. The translators themselves did not claim that it was a new translation. The foundations were laid by Tyndale, and each succeeding version added something to the original stock. They made free use of the materials accumulated by others, and so impressed were they with the solemnity of their subject and so endowed with the gift of style, that they succeeded in producing a work which from the merely literary point of view is the noblest achievement of the age in which they lived and has influenced incalculably the whole subsequent course of English literature.

On the character and spiritual history of the English nation the Bible has left an indelible mark, to which many writers even from among those who reject ecclesiastical confessions and creeds have borne eloquent testimony. The following words of Professor Huxley may be quoted in this connection :—" Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race ; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form ; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the farthest limits of the oldest nations in the world.

" By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities, and earns the blessings or curses of all time according to its efforts to do good and hate evil ?

" The Bible has been the Magna Charta of the poor and the oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken

into account, in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

By general consent the Bible has been a powerful influence in moulding the diction of the leading thinkers and literary artists of England. Its stories, language, imagery and ideas have laid hold of the thought and imagination of such gifted writers as Milton, Bunyan, Addison, Cowper, Burns, Wordsworth, Burke, Scott, Carlyle and Ruskin. To such an extent have scriptural language and ideas been appropriated by English writers, that an acquaintance with the Biblical literature is manifestly indispensable to all students seeking a true and sound knowledge of the literature of England and the life of western lands.

OLD TESTAMENT BOOKS

THE BOOK OF JOB

The Book of Job tells the story of a man of exemplary character, who, in spite of his devotion to God's laws, was subjected to physical and mental suffering of an extreme sort, in the midst of which he debated with those who came to comfort him the problem of his pain. The purpose of the writer of this dramatic poem was chiefly to disprove the current teaching of his age about human suffering. It was held that prosperity was clear evidence of God's favour and the righteousness of the favoured man, while adversity was equally clear evidence of a man's wickedness and God's displeasure. But Job's case showed the falsity of such a dogma. The larger problem—*Why do the righteous suffer?*—is also considered, chiefly in the discourses of Elihu (Chapters 32 to 37), but many scholars think these discourses are an addition to the original book by a later editor.

The book consists of five easily distinguished parts:

1. The Prologue (C. 1—C. 2) written in prose.

2. The speeches of Job and his three friends, Eliphaz, Bildad, and Zophar, (C. 3—C. 31) written in poetry.

3. The speeches of Elihu (C. 32—C. 37) written in poetry, except the introductory verses.

4. God's reply to Job (C. 38, 1—C. 42, 6) written in poetry.

5. The Epilogue, indicating Job's subsequent circumstances (C. 42, 7-17) written in prose.

Though the hero of the Book of Job belongs to the patriarchal age, the religious ideas, literary associations, style and language of the book lead to the conclusion that it was written some time after the Jewish captivity in Babylon (B. C. 597-536), probably about 400 B. C. The man, Job, is almost certainly the creation of the dramatic poet, who wrote with the purpose already stated, though he based his story on a tradition which had been handed down from age to age about a proverbially righteous man of that name.

The book reveals the great literary power of the writer, and there are few grander things in all literature than some of its passages (*e.g.*, C. 38, 1—C. 40, 2). As a work of art some have even placed it above Isaiah (C. 40—C. 66).

THE BOOK OF PSALMS

The Book of Psalms is a collection of 150 religious poems of the lyrical kind, containing almost all such poems as have come down to us from ancient Jewish literature. The word 'psalms' is an English rendering of the Greek word 'psalmoi,' which is itself the term used by the earliest Greek translators of the Hebrew Bible for the original term, 't'hillim,' meaning 'praise-songs.' A great many of the poems in the book are indeed songs in praise of God's goodness and mercy, but many other religious notes are sounded by the 'psalmists' or writers of these exquisite lyrics, especially the notes of humble penitence and appeal to God in the midst of suffering.

In the Hebrew Bible the Book of Psalms or the Psalter, as it is also called, is divided into five books, Ps. 1-41; 42-72; 73-89; 90-106; 107-150. This division suggests that the book as we now have it was not a single collection of lyrics brought together by one editor, like, for example, Palgrave's Golden Treasury of English Songs and Lyrics, but the combining of several earlier collections. There are many indications of this gradual formation of the Psalter, which do not, however, admit of enumeration here. The probability is that there were ultimately three collections, the *first* comprising Ps. 1-41, the *second*

Ps. 42-83, with Ps. 84-89 as an appendix added by a different editor, and the *third* Ps. 90-150. These collections may themselves have grown out of smaller collections throughout the centuries of such literature. The division into five books is generally supposed to have taken place later, owing to the desire to have five books of Psalms, just as there were five books ascribed to Moses (the Pentateuch).

The Psalter was probably complete about 100 B. C. but the dates at which the various collections used in compiling it appeared, are difficult to determine. The same holds true of individual psalms. It used to be thought that David, the second king of Israel, was the author of all the poems contained in the Psalter, but the evidence with regard to the majority of the psalms points to a non-Davidic authorship. David was renowned as a poet, and a number of the poems are in all probability his, but the Psalter as a whole is an anthology of poems drawn from several centuries of literature, and many of them are undoubtedly post-exilic.

Amongst numerous other questions of interest concerning this great book is the question whether many of the psalms are intended to express the emotions and experiences of *the community*—the Jewish nation as a whole or part of it—rather than of *the individual*, though the writer uses the

first person and seems to be speaking of himself. It is argued that "we hear constantly in the Psalter, not the voices of individuals, but the voice of the *nation*, expressing its thankfulness, its needs, its faith, or its triumph." But many a lyric in the history of the world's literature, which has welled up out of individual experience and feeling, has expressed the experience and feeling of countless individual souls or even of whole nations, and this is eminently true of the Book of Psalms. Its poems have been the consolation and inspiration of nations and individuals throughout all the centuries since it was bestowed on the world.

Attempts have been made to classify the psalms according to subject-matter, but it is difficult to accomplish a satisfactory classification, because many of the poems are of a mixed character.

THE BOOK OF PROVERBS

The Book of Proverbs belongs like Job and Ecclesiastes to the Wisdom-literature of the Hebrews. The kind of writing which it contains was practised by the 'wise men' or humanists, as they have been called, of Israel. Their interest was not centred in their nation's particular social,

political, and religious problems. They studied humanity at large, and gave expression to ideas applicable to the world of men, in regard to character and conduct. They were specially interested in the education of the young, and in the establishment of a sound morality. Hence, this book is largely made up of epigrammatic reflections on conduct and maxims conducive to right living.

Like the Psalter this book is of a composite character. The first nine chapters, from which all the selections here have been made, systematically develop certain subjects under the general heading of wisdom. Most of the remainder of the book consists of short pithy sayings on a great variety of matters of conduct. The differences of style and treatment, and the introduction of sections of the book by titles indicative of their contents have led scholars to the conclusion that several separate collections of 'proverbs' are contained in the book as we now have it. Most of it is attributed to Solomon, who was famous for his wisdom, and there is no reason to doubt his authorship of much of it. It also contains writings by two humanists named Agur and Lemuel. Apart from the mention of their names and the specimens of their proverbs in this book we know nothing about them. Though many of the proverbs are probably very ancient in their

origin, the book in its existing form is almost certainly a product of post-exilic times.

ECCLESIASTES

The title of this book means the Preacher, who is identified in the opening sentence with Solomon, "the son of David, king in Jerusalem." It is clear, however, for many reasons, that the book was written long after the age of Solomon, probably not till about 200 B.C. The social and political conditions which have wearied the soul of the writer would fit a province under the Persian Empire (537-332 B.C.) or the later Greek domination. The outlook of the book is not consistently unhealthy, and the closing exhortation is "Fear God and keep his commandments; for this is the whole duty of man." But the teaching is mainly and persistently that expressed at the beginning of the book: "Vanity of vanities, all is vanity." The writer dwells on the emptiness of human life, which has nothing at the end of it but the grave and annihilation. If he is not a pessimist in the sense of believing that the world is growing worse and worse, he is far from optimism, and "his teaching, as a whole, if followed consistently, would tend directly to paralyse human effort, to stifle every impulse to self-denial

or philanthropy, to kill all activity of an ennobling or unselfish kind." Yet, he does not let go his belief in God and in a moral order in the world. But the anomalies and mysteries of human life lead him, in the mood in which the book is written, to stress the meaninglessness of all activity.

Ecclesiastes reaches in several of its passages a very high level of literary achievement.

THE BOOK OF ISAIAH

For an adequate understanding of the contents of the Book of Isaiah a close acquaintance with the history of Judah from 745 to 538 B.C., especially in its contacts with foreign powers—Assyria, Egypt, Babylon, and the weaker neighbouring countries—is necessary. This cannot be provided in a short introduction, and students who wish for such as understanding of the book should consult such works as Driver's Introduction To The Literature Of The Old Testament, Skinner's Isaiah—Introduction and Notes (Cambridge Bible for Schools and Colleges), Peake's Commentary on the Bible, and relevant articles in Hastings' Dictionary of the Bible, and in general Encyclopaedias.*

* This applies with the necessary changes to the other prophetic books from which passages have been selected.

The Book of Isaiah takes its name from a prophet who lived at Jerusalem in the 8th century B. C. Certain facts point to his having belonged to a family of noble rank. He received the prophetic call, as he tells us in the autobiographical 6th chapter, in the last year of King Uzziah's reign (740 B.C.), and he did his great prophetic work during the reigns of the next three kings of Judah—Jotham, Ahaz, and Hezekiah. The record of that work is contained in the first 39 chapters of the book. We trace him down to 701 B.C., the year in which Sennacherib threatened Judah with destruction, but not beyond that date. As a strong tradition of later centuries asserted, he may have suffered martyrdom in the reign of Manasseh.

The remainder of the book (C. 40—C. 66) has a different period for its back-ground. The empire of Assyria has now been succeeded by that of Babylon and the people of Judah are in exile there. The conclusion of most O. T. scholars is that this part of the book embodies the work of two other prophets, known as Deutero-Isaiah and Trito-Isaiah, or the Second and the Third Isaiah, with the former of whom C. 40—C. 55 are associated, the rest with the latter. Certain parts of C. 1—C. 39 are also recognised as standing outside the prophesies of Isaiah, notably c. 13, 1—C. 14, 23, and C. 24—c. 27. The Book of Isaiah, as we

have it, is probably, therefore, a post-exilic compilation of prophetic literature, the product of different authors and different ages.

Speaking of the poetic genius of the First Isaiah Professor Driver says: "His characteristics are grandeur and beauty of conception, wealth of imagination, vividness of illustration, compressed energy, and splendour of diction." The second part of the book contains the famous Servant passages, the interpretation of which has given rise to much controversy. In the figure of the Servant the author was probably presenting the faithful Remnant of the people of Israel, through whom God would achieve His purpose of good and the establishment of a glorious kingdom, with its centre on Mount Zion.

The prophetic notes sounded in such a book as this are too numerous to mention, but it may be noted that here, as in other prophetic books, these speakers for God reveal the moral causes of the tribulations of their nation, denounce the social evils of the age, condemn a religion in which formal worship is blasphemy because everyday conduct denies it, warn the rulers against intrigue with foreign powers for the solution of their political problems, reveal the future climax of such policy and such sin, endeavour before it is too late to bring the nation back to a right relationship with God, pronounce God's

judgments upon foreign foes, though meanwhile they may be the instruments of His anger, and relieve the gloom of their condemnation with the assurance of ultimate salvation and a glorious future for the nations, when they shall have turned from their wickedness and put their trust in God.

THE BOOK OF JEREMIAH

The prophet who gives his name to this book was of priestly descent. He began his prophetic work in 626 B.C., the 13th year of King Josiah's reign, and continued it, mainly at Jerusalem, until the city was destroyed by Nebuchadnezzar in 586 B.C. and most of the people exiled to Babylon. After this event we read of his being carried against his will into Egypt by some of his fellow-countrymen, who, like himself, had been left in Palestine by the victors.

In the 4th year of Jehoiakim's reign (604 B.C.) Jeremiah dictated to his scribe, Baruch, all that he had spoken in God's name up to that time, "against Israel, and against Judah, and against all the nations." This roll (book) was read publicly by Baruch in the following year, and then before Jehoiakim, who was so enraged by its contents that he cut it up and burned it.

At God's command the prophet took another roll, in which Baruch at his dictation rewrote the prophecies that had been destroyed, and in this second roll "there were added besides unto them many like words." The contents of this roll form part of the book as we now have it. The rest of the book is made up of Jeremiah's prophecies during the seventeen years that followed the rewriting of the roll, passages in the 3rd person about incidents in his career, which were probably the work of Baruch and others of his disciples, and material (especially C. 50—C. 51, v. 58, and C. 52) derived from other sources by one or other of the later compilers of the book.

Like Isaiah, Jeremiah was an eager patriot. He lived at a time when Judah was hastening to its ruin, and it was his commission to proclaim to his countrymen the woe that was to befall them in consequence of their gross disobedience of God's laws. As a prophet he suffered much persecution, but he continued fearlessly to speak for God. His deeply emotional nature led him into moods of profound depression, as he contemplated the stubborn wickedness of the age in which he lived, but in spite of all his grief he was 'the prophet of hope,' and by his conception of the New Covenant (C. 31, v. 31-34) "he surpasses in spirituality and profundity of insight every other prophet of the Old Testament."

Like most of the other prophetic books, much of the Book of Jeremiah is in poetical form.

THE BOOK OF EZEKIEL

There is no intricate problem of authorship connected with the Book of Ezekiel. From beginning to end it shows unity and integrity of matter and style, and everything points to the fact that in its existing form it has come, without editorial additions or revision, from the prophet whose name it bears.

Ezekiel was a priest belonging to the aristocracy of Jerusalem. He had been carried captive into Babylonia at the time of the first captivity (597 B.C.), and along with others of his countrymen had been settled at a place called Tel-abib, by the river Chebar. There in the fifth year of his exile he received the prophetic call, and there for twenty-two years he continued his prophetic work.

The book consists of three sections dealing with three different subjects: (1) C. 1—C. 24. The approaching fall of Jerusalem; (2) C. 25—C. 32. Prophecies about foreign nations; and (3) C. 33—C. 48. The restoration of Jerusalem and of the Jewish commnnity. Many of the prophecies are carefully dated, and the book is arranged in chronological order.

The central thought is God's sovereignty. Ezekiel emphasises the power and holiness of Jehovah, shows that He is judging and will judge the Jewish and other guilty nations through the process of history, and that He will one day bring His purposes to final triumph. In that triumph the restored and purified Jewish nation will receive His special favour. The prophet's most characteristic assertion is: "they (*or* ye) shall know that I am Jehovah."

Like Jeremiah, Ezekiel emphasised the religious value of the individual. In opposition to the older view that men suffered for the sins of their forefathers he taught that everyone was rewarded according to his own deeds. On this view he based the supremely important lesson of individual repentance and renovation of life.

In the last eight chapters of his book Ezekiel has much to say about the Temple to be rebuilt at Jerusalem, when the people are restored from exile, and about the importance of the ritual connected with it. As a priest he lays more stress than the other prophets upon the ceremonial side of religion, without, however, diminishing the greater importance of practical holiness.

Ezekiel uses the prose form for most of his prophecies, but his book is characterised by an abundance of symbols, allegories, and parables.

JOEL

The prophecy of Joel consists of two parts. The first part (C. 1—C. 2, v. 17) relates the circumstances of the prophecy. A visitation of locusts and severe drought seemed to indicate that the 'Day of Jehovah' was approaching, and the prophet called the people to repentance. The second part (C. 2, v. 18, to the end of the book) tells of the gracious response of God to the prayer of the people; famine will be averted, abundant harvests will be gathered, the spirit of prophecy will be poured out upon all flesh, and, when the 'Day of Jehovah' comes, the Jews will escape punishment, but the other nations will be visited with God's anger.

There has been much difference of opinion regarding the date of the book. Some have assigned it to the 9th century, others to the 7th, B.C., and others to the post-exilic period. The determination of the date rests entirely upon internal evidence, which seems to favour a post-exilic origin.



AMOS

Amos is the earliest of the prophets whose writings have been preserved. As we learn from the beginning of his book, he was a shepherd of Tekoa, a place about twelve miles south of

Jerusalem. "I was," he says, "no prophet, neither was I a prophet's son ; but I was anherdman, and a gatherer of sycamore fruit" (C. 7, v. 14). Though he belonged to Judah, he was commissioned to go and prophesy to the people of the Northern Kingdom. There he carried on his prophetic ministry during the latter part of the reign of Jeroboam II (about 760-750 B. C.).

The main subject of the book relates to the sins of the Northern Kingdoma nd its approaching downfall. The book, which is in three parts (C. 1 —C. 2 ; C. 3—C. 6 ; C. 7—C. 9) shows a unity of plan. Chapters one and two declare the power of Jehovah and the punishment which will be meted out to the surrounding nations and also to Israel for their wickedness. Israel, the prophet insists, will not be treated more leniently, for the same standard of morality is demanded by God among all the nations. The second part of the book consists of three discourses, which deal further with Israel's sin and the approaching retribution. Chapters seven, eight, and nine contain a series of visions reinforcing the substance of the preceding chapters, and the book ends with a message of hope for the faithful remnant of the people.

Amos emphasises God's sovereignty over all the nations, and especially insists on the necessity of obedience to moral laws, without which ceremonial religion is worthless.

MICAH

The book of Micah consists of three parts: (1) c. 1—C. 3; (2) C. 4—C. 5; and (3) C. 6—C. 7. It is doubtful whether the whole book is the work of the prophet whose name it bears.

Micah was a younger contemporary of Isaiah's. The circumstances of their lives differed. Isaiah belonged to the capital and moved in aristocratic circles, Micah was a native of Moresheth-Gath, a small town about a day's journey from Jerusalem. Unlike Isaiah he shows little interest in politics, and, as 'a man of the people,' he attacks with the greatest vigour and directness the wrongs which the peasants of Judah suffer at the hands of the rich and powerful section of the community. In the first part of his book the prophet speaks of the disasters that are to befall Samaria and Jerusalem in consequence of the evil doings of the great men, and indicates the nature of their sins. The second part consists mainly of promises and predictions of the future glory of Jerusalem, which will become 'the spiritual metropolis of the entire earth.' The last two chapters of the book are more miscellaneous in character. They contain accusations of heinous sin, not only against the mighty men, but against the people as a whole. In answer to the question, How can God be

propitiated ?—Micah declares the necessity of practical righteousness—justice, mercy, and humility, in everyday life.

The book ends with a fresh assurance of God's favour after the discipline of His judgment has been accomplished, and of Israel's glorious future.

MALACHI

The name Malachi means 'my messenger' and occurs in C. 3, v. 1. Nothing is known about the personal history of the prophet, and the name is not found elsewhere. The book may, therefore, be an anonymous prophecy, to which the name was afterwards attached. It was written during the Persian period, perhaps about 460 B. C.

The prophet emphasises the love of God towards Israel and protests against the indifference of the people, especially the priests, to His love. He warns them of the judgment that God will exercise upon them for questioning His sovereignty in the world, and promises the Divine favour towards those who do God's will. The book closes on a note of exhortation towards obedience of the law of Moses, and with the promise of the coming of Elijah the prophet, to save the people from their sins and thus avert the curse that would fall upon an unrepentant earth.

B.A. BIBLE SELECTIONS

THE BOOK OF JOB

THE PROLOGUE

I. 1—II. 13.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there was born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. 1 2 3

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the 4 5

number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 Now there was a day when the sons of God came to present themselves before the Lord,
7 and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said,
10 Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his
11 substance is increased in the land. But put forth thine hand now, and touch all that he hath,
12 and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

13 And there was a day when his sons and his daughters were eating and drinking wine in
14 their eldest brother's house: And there came

a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took 15 them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came 16 also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came 17 also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came 18 also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there 19 came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and 20 shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out 21 of my mother's womb, and naked shall I return

thither: the Lord gave, and the Lord hath taken
22 away; blessed be the name of the Lord. In
all this Job sinned not, nor charged God foolishly.

1 II. Again there was a day when the sons
of God came to present themselves before the
Lord, and Satan came also among them to present
2 himself before the Lord. And the Lord said
unto Satan, From whence comest thou? And
Satan answered the Lord, and said, From going
to and fro in the earth, and from walking up and
down in it.

3 And the Lord said unto Satan, Hast thou
considered my servant Job, that there is none
like him in the earth, a perfect and an
upright man, one that feareth God, and escheweth
evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy
him without cause.

4 And Satan answered the Lord, and said,
Skin for skin, yea, all that a man hath will he
5 give for his life. But put forth thine hand
now, and touch his bone and his flesh, and he
6 will curse thee to thy face. And the Lord
said unto Satan, Behold, he is in thine hand; but
7 save his life. So went Satan forth from the
presence of the Lord, and smote Job with sore
boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape
himself withal; and he sat down among the

ashes. Then said his wife unto him, Dost thou still retain thine integrity ? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips. 9 10

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place ; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great. 11 12 13

JOB CURSES THE DAY OF HIS BIRTH III. 1-26.

After this opened Job his mouth, and cursed his day. And Job spake, and said, 1 2

Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. 3

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it ; let a cloud dwell upon it ; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none ; neither let it see the dawning of the day :

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb ? why did I not give up the ghost when I came out of the belly ?

12 Why did the knees prevent me ? or why the breasts that I should suck ?

13 For now should I have lain still and been quiet, I should have slept : then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves ;

15 Or with princes that had gold, who filled their houses with silver :

Or as an hidden untimely birth I had not been; as infants which never saw light. 16

There the wicked cease from troubling; and there the weary be at rest. 17

There the prisoners rest together; they hear not the voice of the oppressor. 18

The small and great are there; and the servant is free from his master. 19

Wherefore is light given to him that is in misery, and life unto the bitter in soul; 20

Which long for death, but it cometh not; and dig for it more than for hid treasures; 21

Which rejoice exceedingly, and are glad, when they can find the grave? 22

Why is light given to a man whose way is hid, and whom God hath hedged in? 23

For my sighing cometh before I eat, and my roarings are poured out like the waters. 24

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. 25

I was not in safety, neither had I rest, neither was I quiet; yet trouble came. 26

THE FIRST SPEECH OF ELIPHAZ IV. 1—V. 27

Then Eliphaz the Temanite answered and said, 1

If we assay to commune with thee, wilt thou 2

be grieved ? but who can withhold himself from speaking ?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest ; it toucheth thee, and thou art troubled.

6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways ?

7 Remember, I pray thee, who ever perished, being innocent ? or where were the righteous cut off ?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night,
14 when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake.

Then a spirit passed before my face; the hair of my flesh stood up: 15

It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, 16

Shall mortal man be more just than God? shall a man be more pure than his maker? 17

Behold, he put no trust in his servants; and his angels he charged with folly: 18

How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? 19

They are destroyed from morning to evening: they perish for ever without any regarding it. 20

Doth not their excellency which is in them go away? they die, even without wisdom. 21

V. Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? 1

For wrath killeth the foolish man, and envy slayeth the silly one. 2

I have seen the foolish taking root: but suddenly I cursed his habitation. 3

His children are far from safety, and they are crushed in the gate, neither is there any to deliver them. 4

Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. 5

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

For he maketh sore, and bindeth up: he woundeth, and his hands make whole. 18

He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. 19

In famine he shall redeem thee from death: and in war from the power of the sword. 20

Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. 21

At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. 22

For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. 23

And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. 24

Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. 25

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. 26

Lo this, we have searched it, so it is; hear it, and know thou it for thy good. 27

JOB'S REPLY

1 But Job answered and said,

2 Oh that my grief were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

8 Oh that I might have my request; and that God would grant me the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

What is my strength, that I should hope? and what is mine end, that I should prolong my life? 11

Is my strength the strength of stones? or is my flesh of brass? 12

Is not my help in me? and is wisdom driven quite from me? 13

To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. 14

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; 15

Which are blackish by reason of the ice, and wherein the snow is hid: (?) 16

What time they wax warm, they vanish: when it is hot, they are consumed out of their place. 17

The paths of their way are turned aside; they go to nothing, and perish. 18

The troops of Tema looked, the companies of Sheba waited for them. 19

They were confounded because they had hoped; they came thither, and were ashamed. 20

For now ye are nothing; ye see my casting down, and are afraid. 21

Did I say, Bring unto me? or, Give a reward for me of your substance? 22

Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? 23

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

1 VII. Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

O remember that my life is wind: mine eye shall no more see good. 7

The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. 8

As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. 9

He shall return no more to his house, neither shall his place know him any more. 10

Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. 11

Am I a sea, or a whale, that thou settest a watch over me? 12

When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions: 13 14

So that my soul chooseth strangling, and death rather than my life. 15

I loathe it; I would not live alway: let me alone; for my days are vanity. 16

What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? 17

And that thou shouldest visit him every morning, and try him every moment? 18

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle ?

20 I have sinned; what shall I do unto thee, O thou preserver of men ?

Why hast thou set me as a mark against thee, so that I am a burden to myself ?

21 And why dost thou not pardon my transgression, and take away mine iniquity ?

For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

VIII. 1-22. THE FIRST SPEECH OF BILDAD

1 Then answered Bildad the Shuhite, and said,

2 How long wilt thou speak these things ? and how long shall the words of thy mouth be like a strong wind ?

3 Doth God pervert judgment ? or doth the Almighty pervert justice ?

4 If thy children have sinned against him, and he have cast them away for their transgression ;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright ; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

Though thy beginning was small, yet thy latter end should greatly increase. 7

For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: 8

(For we are but of yesterday, and know nothing, because our days upon earth are a shadow:) 9

Shall not they teach thee, and tell thee, and utter words out of their heart? 10

Can the rush grow up without mire? can the flag grow without water? 11

Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. 12

So are the paths of all that forget God; and the hypocrite's hope shall perish: 13

Whose hope shall be cut off, and whose trust shall be a spider's web. 14

He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. 15

He is green before the sun, and his branch shooteth forth in his garden. 16

His roots are wrapped about the heap, and seeth the place of stones. 17

If he destroy him from his place, then it shall deny him, saying, I have not seen thee. 18

Behold, this is the joy of his way, and out of the earth shall others grow. 19

20 Behold, God will not cast away a perfect man, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

JOB'S REPLY

IX. 1—X. 22.

1 Then Job answered and said,

2 I know it is so of a truth; but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Which doeth great things past finding out; yea, and wonders without number. 10

Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. 11

Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? 12

If God will not withdraw his anger, the proud helpers do stoop under him. 13

How much less shall I answer him, and choose out my words to reason with him? 14

Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge. 15

If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice. 16

For he breaketh me with a tempest, and multiplieth my wounds without cause. 17

He will not suffer me to take my breath, but filleth me with bitterness. 18

If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? 19

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. 20

Though I were perfect, yet would I not know my soul: I would despise my life. 21

This is one thing, therefore I said it, He destroyeth the perfect and the wicked. 22

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and
31 make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any daysman betwixt us, that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him; but it is not so with me.

X. My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. 1

I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. 2

Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? 3

Hast thou eyes of flesh? or seest thou as man seeth? 4

Are thy days as the days of man? are thy years as man's days, That thou inquirest after mine iniquity, and searchest after my sin? 5 6

Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. 7

Thine hands have made me and fashioned me together round about; yet thou dost destroy me. 8

Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? 9

Hast thou not poured me out as milk, and curdled me like cheese? 10

Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. 11

Thou hast granted me life and favour, and thy visitation hath preserved my spirit. 12

13 And these things hast thou hid in thine heart: I know that this is with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head.

I am full of confusion; therefore see thou mine
16 affliction; for it increaseth.

Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me ; changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb ? Oh that I had given up the ghost, and no eye had seen me !

19 I should have been as though I had not been ; I should have been carried from the womb to the grave.

20 Are not my days few ? cease then, and let
21 me alone, that I may take comfort a little, Before I go whence I shall not return,

Even to the land of darkness and the shadow
22 of death ; A land of darkness, as darkness itself ; and of the shadow of death,

Without any order, and where the light is as darkness.

THE FIRST SPEECH OF ZOPHAR

XI. 1-20.

Then answered Zophar the Naamathite, and said, 1

Should not the multitude of words be answered? and should a man full of talk be justified? 2

Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? 3

For thou hast said, My doctrine is pure, and I am clean in thine eyes. 4

But oh that God would speak, and open his lips against thee; 5

And that he would shew thee the secrets of wisdom, that they are double to that which is! 6

Know therefore that God exacteth of thee less than thine iniquity deserveth.

Canst thou by searching find out God? canst thou find out the Almighty unto perfection? 7

It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? 8

The measure thereof is longer than the earth, and broader than the sea. 9

If he cut off, and shut up, or gather together, then who can hinder him? 10

For he knoweth vain men: he seeth wickedness also; will he not then consider it? 11

12 For vain man would be wise, though man be born like a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget thy misery, and remember it as waters that pass away:

17 And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

JOB'S REPLY

XII. 1—XIV. 22.

And Job answered and said, 1

No doubt but ye are the people, and wisdom shall die with you. 2

But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? 3

I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. 4

He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease. 5

The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. 6

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: 7

Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. 8

Who knoweth not in all these that the hand of the Lord hath wrought this? 9

In whose hand is the soul of every living thing, and the breath of all mankind. 10

Doth not the ear try words? and the mouth taste his meat? 11

12 With the ancient is wisdom; and in length of days understanding.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom: the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.

He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. 24

They grope in the dark without light, and he maketh them to stagger like a drunken man. 25

XIII. Lo, mine eye hath seen all this, mine ear hath heard and understood it. 1

What ye know, the same do I know also: I am not inferior unto you. 2

Surely I would speak to the Almighty, and I desire to reason with God. 3

But ye are forgers of lies, ye are all physicians of no value. 4

O that ye would altogether hold your peace! and it should be your wisdom. 5

Hear now my reasoning, and hearken to the pleadings of my lips. 6

Will ye speak wickedly for God? and talk deceitfully for him? 7

Will ye accept his person? will ye contend for God? 8

Is it good that he should search you out? or as one man mocketh another, do ye so mock him? 9

He will surely reprove you, if ye do secretly accept persons. 10

Shall not his excellency make you afraid? and his dread fall upon you? 11

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand ?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also shall be my salvation : for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now I have ordered my cause, I know that I shall be justified.

19 Who is he that will plead with me ? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many are mine iniquities and sins ? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy ?

25 Wilt thou break a leaf driven to and fro ? and wilt thou pursue the dry stubble ?

For thou writest bitter things against me, and makest me to possess the iniquities of my youth. 26

Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths ; thou settest a print upon the heels of my feet. 27

And he, as a rotten thing, consumeth, as a garment that is moth eaten. 28

XIV. Man that is born of a woman is of few days, and full of trouble. 1

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. 2

And dost thou open thine eyes upon such an one, and bringest me into judgment with thee ? 3

Who can bring a clean thing out of an unclean ? not one. 4

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; 5

Turn from him, that he may rest, till he shall accomplish, as an hireling, this day. 6

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. 7

Though the root thereof wax old in the earth, and the stock thereof die in the ground ; Yet through the scent of water it will bud, and bring forth boughs like a plant. 8 9

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he ?

11 As the waters fail from the sea, and the
12 flood decayeth and drieth up: So man lieth down, and riseth not:

Till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me !

14 If a man die, shall he live again ? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin ?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth ; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth : thou changest his countenance, and sendest him away.

His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. 21

But his flesh upon him shall have pain, and his soul within him shall mourn. 22

What impression of the character of Job can one get from his speeches.

FURTHER SPEECHES OF JOB

XVI. 1-22; XIX. 1-29; XXI. 1-34. XXIII. 1—XXIV. 25 XXVIII. 1-28.

Then Job answered and said, 1

I have heard many such things: miserable comforters are ye all. 2

Shall vain words have an end? or what emboldeneth thee that thou answerest? 3

I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. 4

But I would strengthen you with my mouth, and the moving of my lips should asswage your grief. 5

Though I speak, my grief is not asswaged: and though I forbear, what am I eased? 6

But now he hath made me weary: thou hast made desolate all my company. 7

And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face. 8

He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; 9

Mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth;

They have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces,

13 And set me up for his mark. His archers compass me round about,

He cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye poureth out tears unto God.

O that one might plead for a man with God, as a man pleadeth for his neighbour ! 21

When a few years are come, then I shall go the way whence I shall not return. 22

XIX. Then Job answered and said, 1

How long will ye vex my soul, and break me in pieces with words ? 2

These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. 3

And be it indeed that I have erred, mine error remaineth with myself. 4

If indeed ye will magnify yourselves against me, and plead against me my reproach: 5

Know now that God hath overthrown me, and hath compassed me with his net. 6

Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. 7

He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. 8

He hath stripped me of my glory, and taken the crown from my head. 9

He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. 10

He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. 11

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer ; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.

18 Yea, young children despised me ; I arose, and they spake against me.

19 All my inward friends abhorred me : and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends ; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh ?

23 Oh that my words were now written ! oh that they were printed in a book !

That they were graven with an iron pen and lead in the rock for ever! 24

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 25

And though after my skin worms destroy this body, yet in my flesh shall I see God: 26

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. 27

But ye should say, Why persecute we him, seeing the root of the matter is found in me? 28

Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment. 29

XXI. But Job answered and said, 1

Hear diligently my speech, and let this be your consolations. 2

Suffer me that I may speak; and after that I have spoken, mock on. 3

As for me, is my complaint to man? and if it were so, why should not my spirit be troubled? 4

Mark me, and be astonished, and lay your hand upon your mouth. 5

Even when I remember I am afraid, and trembling taketh hold on my flesh. 6

Wherefore do the wicked live, become old, yea, are mighty in power? 7

Their seed is established in their sight with them, and their offspring before their eyes. 8

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them!

18 God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? 21

Shall any teach God knowledge? seeing he judgeth those that are high. 22

One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. 23 24

And another dieth in the bitterness of his soul, and never eateth with pleasure. 25

They shall lie down alike in the dust, and the worms shall cover them. 26

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. 27

For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? 28

Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. 29 30

Who shall declare his way to his face? and who shall repay him what he hath done? 31

Yet shall he be brought to the grave, and shall remain in the tomb. 32

The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him. 33

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

1 XXIII. Then Job answered and said,

2 Even to day is my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! that I might come even to his seat!

4 I would order my cause before him, and fill my mouth with arguments.

5 I would know the words which he would answer me, and understand what he would say unto me.

6 Will he plead against me with his great power? No; but he would put strength in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. 13

For he performeth the thing that is appointed for me: and many such things are with him. 14

Therefore am I troubled at his presence: when I consider, I am afraid of him. 15

For God maketh my heart soft, and the Almighty troubleth me: 16

Because I was not cut off before the darkness, neither hath he covered the darkness from my face. 17

XXIV. Why, seeing times are not hidden from the Almighty, do they that know him not see his days. 1

Some remove the landmarks; they violently take away flocks, and feed thereof. 2

They drive away the ass of the fatherless, they take the widow's ox for a pledge. 3

They turn the needy out of the way: the poor of the earth hide themselves together. 4

Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children. 5

They reap every one his corn in the field: and they gather the vintage of the wicked. 6

7 They cause the naked to lodge without clothing, that they have no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing, and they take away the sheaf from the hungry ;

11 Which make oil within their walls, and tread their winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. 17

He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards. 18

Drought and heat consume the snow waters: so doth the grave those which have sinned. 19

The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. 20

He evil entreateth the barren that beareth not: and doeth not good to the widow. 21

He draweth also the mighty with his power: he riseth up, and no man is sure of life. 22

Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways. 23

They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. 24

And if it be not so now, who will make me a liar, and make my speech nothing worth? 25

XXVIII. Surely there is a vein for the silver, and a place for gold where they fine it. 1

Iron is taken out of the earth, and brass is molten out of the stone. 2

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it are the place of sapphires: and it hath dust of gold.

7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It is not in me: and the sea saith, It is not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. 16

The gold and the crystal cannot equal it : and the exchange of it shall not be for jewels of fine gold. 17

No mention shall be made of coral, or of pearls : for the price of wisdom is above rubies. 18

The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. 19

Whence then cometh wisdom ? and where is the place of understanding ? 20

Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. 21

Destruction and death say, We have heard the fame thereof with our ears. 22

God understandeth the way thereof, and he knoweth the place thereof. 23

For he looketh to the ends of the earth, and seeth under the whole heaven ; 24

To make the weight for the winds ; and he weigheth the waters by measure. 25

When he made a decree for the rain, and a way for the lightning of the thunder : 26

Then did he see it, and declare it ; he prepared it, yea, and searched it out. 27

And unto man he said, Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding. 28

XXIX. 1– XXXI. 40.

JOB REVIEWS HIS PAST LIFE

1 Moreover Job continued his parable, and said,

2 Oh that I were as in months past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. 13

I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. 14

I was eyes to the blind, and feet was I to the lame. 15

I was a father to the poor: and the cause which I knew not I searched out. 16

And I brake the jaws of the wicked, and plucked the spoil out of his teeth. 17

Then I said, I shall die in my nest, and I shall multiply my days as the sand. 18

My root was spread out by the waters, and the dew lay all night upon my branch. 19

My glory was fresh in me, and my bow was renewed in my hand. 20

Unto me men gave ear, and waited, and kept silence at my counsel. 21

After my words they spake not again; and my speech dropped upon them. 22

And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. 23

If I laughed on them, they believed it not; and the light of my countenance they cast not down. 24

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

1 XXX. But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished ?

3 For want and famine they were solitary ; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots for their meat.

5 They were driven forth from among men, (they cried after them as after a thief;)

6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

Upon my right hand rise the youth ; they push away my feet, and they raise up against me the ways of their destruction. 12

They mar my path, they set forward my calamity, they have no helper. 13

They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. 14

Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud. 15

And now my soul is poured out upon me ; the days of affliction have taken hold upon me. 16

My bones are pierced in me in the night season: and my sinews take no rest. 17

By the great force of my disease is my garment changed : it bindeth me about as the collar of my coat. 18

He hath cast me into the mire, and I am become like dust and ashes. 19

I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not. 20

Thou art become cruel to me : with thy strong hand thou opposest thyself against me. 21

Thou liftest me up to the wind ; thou causest me to ride upon it, and dissolvest my substance. 22

For I know that thou wilt bring me to death, and to the house appointed for all living. 23

24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble ? was not my soul grieved for the poor ?

26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

1 XXXI. I made a covenant with mine eyes ; why then should I think upon a maid ?

2 For what portion of God is there from above ? and what inheritance of the Almighty from on high ?

3 Is not destruction to the wicked ? and a strange punishment to the workers of iniquity ?

4 Doth not he see my ways, and count all my steps ?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

Let me be weighed in an even balance, that God may know mine integrity. 6

If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; 7

Then let me sow, and let another eat; yea, let my offspring be rooted out. 8

If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; 9

Then let my wife grind unto another, and let others bow down upon her. 10

For this is an heinous crime; yea, it is an iniquity to be punished by the judges. 11

For it is a fire that consumeth to destruction, and would root out all mine increase. 12

If I did despise the cause of my manservant or of my maidservant, when they contended with me; 13

What then shall I do when God riseth up? and when he visiteth, what shall I answer him? 14

Did not he that made me in the womb make him? and did not one fashion us in the womb? 15

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; 16

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof ;

18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb ;)

19 If I have seen any perish for want of clothing, or any poor without covering ;

20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep ;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate :

22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction from God was a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence ;

25 If I rejoiced because my wealth was great, and because mine hand had gotten much ;

26 If I beheld the sun when it shined, or the moon walking in brightness ;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand :

28 This also were an iniquity to be punished by the judge : for I should have denied the God that is above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him :

Neither have I suffered my mouth to sin by wishing a curse to his soul. 30

If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. 31

The stranger did not lodge in the street: but I opened my doors to the traveller. 32

If I covered my transgressions as Adam, by hiding mine iniquity in my bosom : 33

Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door ? 34

Oh that one would hear me ! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. 35

Surely I would take it upon my shoulder, and bind it as a crown to me. 36

I would declare unto him the number of my steps ; as a prince would I go near unto him. 37

If my land cry against me, or that the furrows likewise thereof complain; 38

If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life : 39

Let thistles grow instead of wheat, and cockle instead of barley. 40

The words of Job are ended.

XXXVIII. 1 —XLI. 34.

THE INTERVENTION OF THE ALMIGHTY

1 Then the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days; and caused the dayspring to know his place; 12

That it might take hold of the ends of the earth, that the wicked might be shaken out of it? 13

It is turned as clay to the seal; and they stand as a garment. 14

And from the wicked their light is withholden, and the high arm shall be broken. 15

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? 16

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? 17

Hast thou perceived the breadth of the earth? declare if thou knowest it all. 18

Where is the way where light dwelleth? and as for darkness, where is the place thereof, 19

That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? 20

Knowest thou it, because thou wast then born? or because the number of thy days is great? 21

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, 22

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

Canst thou send lightnings, that they may go, and say unto thee, Here we are? 35

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? 36

Who can number the clouds in wisdom? or who can stay the bottles of heaven, 37

When the dust groweth into hardness, and the clods cleave fast together? 38

Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, 39

When they couch in their dens, and abide in the covert to lie in wait? 40

Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat. 41

XXXIX. Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? 1

Canst thou number the months that they fulfil? or knowest thou the time when they bring forth? 2

They bow themselves, they bring forth their young ones, they cast out their sorrows. 3

Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them. 4

Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? 5

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib ?

10 Canst thou bind the unicorn with his band in the furrow ? or will he harrow the valleys after thee ?

11 Wilt thou trust him, because his strength is great ? or wilt thou leave thy labour to him ?

12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn ?

13 Gavest thou the goodly wings unto the peacocks ? or wings and feathers unto the ostrich ?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

What time she lifteth up herself on high, she scorneth the horse and his rider. 18

Hast thou given the horse strength ? hast thou clothed his neck with thunder ? 19

Canst thou make him afraid as a grasshopper ? the glory of his nostrils is terrible. 20

He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. 21

He moketh at fear, and is not affrighted; neither turneth he back from the sword. 22

The quiver rattleth against him, the glittering spear and the shield. 23

He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. 24

He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting. 25

Doth the hawk fly by thy wisdom, and stretch her wings toward the south ? 26

Doth the eagle mount up at thy command, and make her nest on high ? 27

She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. 28

From thence she seeketh the prey, and her eyes behold afar off. 29

Her young ones also suck up blood: and where the slain are, there is she. 30

1 XL. Moreover the Lord answered Job, and said,

2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

3 Then Job answered the Lord, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 Then answered the Lord unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

Then will I also confess unto thee that thine own right hand can save thee. 14

Behold now behemoth, which I made with thee ; he eateth grass as an ox. 15

Lo now, his strength is in his loins, and his force is in the navel of his belly. 16

He moveth his tail like a cedar: the sinews of his stones are wrapped together. 17

His bones are as strong pieces of brass ; his bones are like bars of iron. 18

He is the chief of the ways of God : he that made him can make his sword to approach unto him. 19

Surely the mountains bring him forth food, where all the beasts of the field play. 20

He lieth under the shady trees, in the covert of the reed, and fens. 21

The shady trees cover him with their shadow; the willows of the brook compass him about. 22

Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. 23

He taketh it with his eyes : his nose pierceth through snares. 24

XLI. Canst thou draw out leviathan with an hook ? or his tongue with a cord which thou lettest down ? 1

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

His scales are his pride, shut up together as with a close seal. 15

One is so near to another, that no air can come between them. 16

They are joined one to another, they stick together, that they cannot be sundered. 17

By his neesings a light doth shine, and his eyes are like the eyelids of the morning. 18

Out of his mouth go burning lamps, and sparks of fire leap out. 19

Out of his nostrils goeth smoke, as out of a seething pot or caldron. 20

His breath kindleth coals, and a flame goeth out of his mouth. 21

In his neck remaineth strength, and sorrow is turned into joy before him. 22

The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. 23

His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. 24

When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. 25

The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. 26

He esteemeth iron as straw, and brass as rotten wood. 27

28 The arrow cannot make him flee : slingstones are turned with him into stubble.

29 Darts are counted as stubble : he laugheth at the shaking of a spear.

30 Sharp stones are under him : he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot : he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him ; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things : he is a king over all the children of pride.

XLII. 1-6.

JOB'S WITHDRAWAL FROM THE CONTEST

1 Then Job answered the Lord, and said,

2 I know that thou canst do every thing, and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge ?

Therefore have I uttered that I understood not ; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak : I will demand of thee, and declare thou unto me.

I have heard of thee, by the hearing of the ear : but now mine eye seeth thee. 5

Wherefore I abhor myself, and repent in dust and ashes. 6

THE EPILOGUE

XLII. 7-17.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering ; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them ; the Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before,

7 8 9 10 11

and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13 He had also seven sons and three daughters. 14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name 15 of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even 17 four generations. So Job died, being old and full of days.

THE BOOK OF PSALMS

THE BLESSEDNESS OF THE RIGHTEOUS I. 1-6.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 1

But his delight is in the law of the Lord ; and in his law doth he meditate day and night. 2

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. 3

His leaf also shall not wither ; and whatsoever he doeth shall prosper.

The ungodly are not so : but are like the chaff which the wind driveth away. 4

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. 5

For the Lord knoweth the way of the righteous : but the way of the ungodly shall perish. 6

IV. 1-8.

REST IN GOD'S FAVOUR

1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the Lord.

6 There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

THE DIVINE DIGNITY OF MAN VIII. 1-9.

1 O Lord our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ;

4 What is man, that thou art mindful of him ? and the son of man, that thou visitest him ?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet :

7 All sheep and oxen, yea, and the beasts of the field ;

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy name in all the earth !

XIII. 1-6.

DESPONDENCY ISSUING IN FAITH

1 How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the Lord, because he hath dealt bountifully with me.

1-11.

LIFE IN GOD HERE AND HEREAFTER

1 Preserve me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god:

Their drink offerings of blood will I not offer, nor take up their names into my lips.

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. 5

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. 6

I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. 7

I have set the Lord always before me: because he is at my right hand, I shall not be moved. 8

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 10

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. 11

THE GLORY OF GOD IN HIS WORK AND IN HIS LAW

XIX. 1-14.

The heavens declare the glory of God; and the firmament sheweth his handywork. 1

Day unto day uttereth speech, and night unto night sheweth knowledge. 2

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me:

Then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. 14

PRAYER FOR THE KING GOING OUT TO BATTLE

XX. 1-9.

The Lord hear thee in the day of trouble ; the name of the God of Jacob defend thee ; 1

Send thee help from the sanctuary, and strengthen thee out of Zion ;

Remember all thy offerings, and accept thy burnt sacrifice ; Selah. 3

Grant thee according to thine own heart, and fulfil all thy counsel. 4

We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. 5

Now know I that the Lord saveth his anointed ; he will hear him from his holy heaven with the saving strength of his right hand. 6

Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. 7

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, Lord: let the king hear us when we call.

XXII. 1-15.

PRAYER FOR HELP IN EXTREME TROUBLE

1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head.

8 Saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. 9

I was cast upon thee from the womb : thou art my God from my mother's belly. 10

Be not far from me ; for trouble is near ; for there is none to help. 11

Many bulls have compassed me : strong bulls of Bashan have beset me round. 12

They gaped upon me with their mouths, as ravening and a roaring lion. 13

I am poured out like water, and all my bones are out of joint: 14

My heart is like wax ; it is melted in the midst of my bowels.

My strength is dried up like a potsherd ; and my tongue cleaveth to my jaws ; and thou hast brought me into the dust of death. 15

HYMN TO THE DIVINE SHEPHERD XXIII. 1-6.

The Lord is my shepherd ; I shall not want. 1

He maketh me to lie down in green pastures: he leadeth me beside the still waters. 2

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 3

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff they comfort me. 4

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

XXIV. 1-10. THE SOVEREIGNTY AND GLORY OF GOD

1 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. 9

Who is this King of glory? The Lord of hosts, he is the King of glory. Selah. 10

CONFIDENCE IN GOD

XXVII. 1-14

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? 1

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. 2

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. 3

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, 4

To behold the beauty of the Lord, and to enquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. 5

And now shall mine head be lifted up above mine enemies round about me: 6

Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

7 Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger:

Thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

XXIX. 1-11. THE VOICE OF GOD IN THE STORM

1 Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. 2

The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. 3

The voice of the Lord is powerful; the voice of the Lord is full of majesty. 4

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. 5

He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. 6

The voice of the Lord divideth the flames of fire. 7 The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. 8

The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. 9

The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. 10

The Lord will give strength unto his people; the Lord will bless his people with peace. 11

XXXIII. 1-22.

A SONG OF NATIONAL DELIVERANCE

1 Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

2 Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the Lord is right; and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. 12

The Lord looketh from heaven; he beholdeth all the sons of men. 13

From the place of his habitation he looketh upon all the inhabitants of the earth. 14

He fashioneth their hearts alike; he considereth all their works. 15

There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. 16

An horse is a vain thing for safety: neither shall he deliver any by his great strength. 17

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; 18

To deliver their soul from death, and to keep them alive in famine. 19

Our soul waiteth for the Lord: he is our help and our shield. 20

For our heart shall rejoice in him, because we have trusted in his holy name. 21

Let thy mercy, O Lord, be upon us, according as we hope in thee. 22

XXXIX. 1-13.

A STRUGGLE WITH DESPAIR

1 I said, I will take heed to my ways, that I sin not with my tongue:

I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

3 My heart was hot within me, while I was musing the fire burned : then spake I with my tongue,

4 Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

5 Behold, thou hast made my days as an handbreadth ; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for ? my hope is in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth ; because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. 11

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; 12

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more. 13

THE THANKFUL CONSECRATION OF THE REDEEMED

XL. 1-17.

I waited patiently for the Lord; and he inclined unto me, and heard my cry. 1

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. 2

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. 3

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. 4

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: 5

They cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire ; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of

8 the book it is written of me, I delight to do thy will, O my God:

9 Yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up;

They are more than the hairs of mine head: therefore my heart faileth me.

13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it ; let them

be driven backward and put to shame that wish me evil.

Let them be desolate for a reward of their shame that say unto me, Aha, aha. 15

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. 16

But I am poor and needy; yet the Lord thinketh upon me: 17

Thou art my help and my deliverer; make no tarrying, O my God.

EXILED FROM THE HOUSE OF GOD XLII. 1-11.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. 1

My soul thirsteth for God, for the living God: when shall I come and appear before God? 2

My tears have been my meat day and night, while they continually say unto me, Where is thy God? 3

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, 4

With the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul? and why art thou disquieted in me? 5

Hope thou in God: for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me?

Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

XLVI. 1-11. GOD THE NATION'S STRONGHOLD

1 God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; 2

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. 3

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. 4

God is in the midst of her ; she shall not be moved: God shall help her, and that right early. 5

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. 6

The Lord of hosts is with us ; the God of Jacob is our refuge. Selah. 7

Come, behold the works of the Lord, what desolations he hath made in the earth. 8

He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. 9

Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth. 10

The Lord of hosts is with us ; the God of Jacob is our refuge. Selah. 11

XLVIII. 1-14.

THE SECURITY OF THE CITY OF GOD

1 Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. 13

For this God is our God for ever and ever: he will be our guide even unto death. 14

A VISION OF JUDGMENT

L. 1-23.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. 1

Out of Zion, the perfection of beauty, God hath shined. 2

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. 3

He shall call to the heavens from above, and to the earth, that he may judge his people. 4

Gather my saints together unto me; those that have made a covenant with me by sacrifice. 5

And the heavens shall declare his righteousness: for God is judge himself. Selah. 6

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. 7

I will not reprove thee for thy sacrifices, or thy burnt offerings, to have been continually before me. 8

9 I will take no bullock out of thy house, nor he goats out of thy folds.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains : and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats ?

14 Offer unto God thanksgiving; and pay thy vows unto the most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth ?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself:

But I will reprove thee, and set them in order before thine eyes.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. 22

Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God. 23

PRAYER OF A SIN STRICKEN CONSCIENCE LI. 1-19.

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 1

Wash me throughly from mine iniquity, and cleanse me from my sin. 2

For I acknowledge my transgressions: and my sin is ever before me. 3

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 4

Behold, I was shapen in iniquity; and in sin did my mother conceive me. 5

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. 6

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 7

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

FAITH VICTORIOUS OVER FEAR

LVI. 1-13.

Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. 1

Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. 2

What time I am afraid, I will trust in thee. 3

In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. 4

Every day they wrest my words: all their thoughts are against me for evil. 5

They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. 6

Shall they escape by iniquity? in thine anger cast down the people, O God. 7

Thou tellest my wanderings: put down my tears into thy bottle: are they not in thy book? 8

When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. 9

In God will I praise his word: in the Lord will I praise his word. 10

In God have I put my trust: I will not be afraid what man can do unto me. 11

Thy vows are upon me, O God: I will render praises unto thee. 12

13 For thou hast delivered my soul from death: will not thou deliver my feet from falling, that I may walk before God in the light of the living?

XIII. 1-11.

A MORNING PRAYER

1 O God, thou art my God; early will I seek thee:

My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because thy lovingkindness is better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and mediate on thee in the night watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

They shall fall by the sword: they shall be a portion for foxes. 10

But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. 11

THANKSGIVING FOR NATIONAL DELIVERANCE AND PROSPERITY

LXV. 1-13.

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. 1

O thou that hearest prayer, unto thee shall all flesh come. 2

Iniquities prevail against me: as for our transgressions, thou shall purge them away. 3

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: 4

We shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation; 5

Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Which by his strength setteth fast the mountains; being girded with power: 6

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. 7

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water:

Thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof:

Thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

LXVII. 1-7. A FESTIVAL THANKSGIVING

1 God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. 4

Let the people praise thee, O God; let all the people praise thee. 5

Then shall the earth yield her increase; and God, even our own God, shall bless us. 6

God shall bless us; and all the ends of the earth shall fear him. 7

A CORONATION HYMN

LXXII. 1-20.

Give the king thy judgments, O God, and thy righteousness unto the king's son. 1

He shall judge thy people with righteousness, and thy poor with judgment. 2

The mountains shall bring peace to the people, and the little hills, by righteousness. 3

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 4

They shall fear thee as long as the sun and moon endure, throughout all generations. 5

He shall come down like rain upon the mown grass: as showers that water the earth. 6

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. 7

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him ; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents : the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth ; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall have the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually ; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever : his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. 19

The prayers of David the son of Jesse are ended. 20

THE MYSTERY OF PROSPEROUS WICKEDNESS

LXXIII. 1-28.

Truly God is good to Israel, even to such as are of a clean heart. 1

But as for me, my feet were almost gone; my steps had well nigh slipped. 2

For I was envious at the foolish, when I saw the prosperity of the wicked. 3

For there are no bands in their death: but their strength is firm. 4

They are not in trouble as other men; neither are they plagued like other men. 5

Therefore pride compasseth them about as a chain; violence covereth them as a garment. 6

Their eyes stand out with fatness: they have more than heart could wish. 7

They are corrupt, and speak wickedly concerning oppression: they speak loftily. 8

They set their mouth against the heavens, and their tongue walketh through the earth. 9

Therefore his people return hither: and waters of a full cup are wrung out to them. 10

11 And they say, How doth God know? and is there knowledge in the most High?

12 Behold, these are the ungodly, who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart in vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

16 When I thought to know this, it was too painful for me;

17 Until I went into the sanctuary of God; then understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and ignorant: I was as a beast before thee.

23 Nevertheless I am continually with thee: thou hast holden me by my right hand.

Thou shalt guide me with thy counsel, and afterward receive me to glory. 24

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. 25

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. 26

For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. 27

But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. 28

CONSOLATION IN TROUBLE

LXXVII. 1-20.

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. 1

In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. 2

I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. 3

Thou holdest mine eyes waking: I am so troubled that I cannot speak. 4

I have considered the days of old, the years of ancient times. 5

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

11 I will remember the works of the Lord: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

The voice of thy thunder was in the heaven : the lightnings lightened the world: the earth trembled and shook. 18

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. 19

Thou leddest thy people like a flock by the hand of Moses and Aaron. 20

A PLEA FOR THE BROKEN VINE LXXX. 1-19.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. 1

Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. 2

Turn us again, O God, and cause thy face to shine ; and we shall be saved. 3

O Lord God of hosts, how long wilt thou be angry against the prayer of thy people ? 4

Thou feedest them with the bread of tears ; and givest them tears to drink in great measure. 5

Thou makest us a strife unto our neighbours : and our enemies laugh among themselves. 6

Turn us again, O God of hosts, and cause thy face to shine ; and we shall be saved. 7

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. 8

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her ?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

THE JOYS OF THE SANCTUARY

LXXXIV. 1-12.

How amiable are thy tabernacles, O Lord of hosts! 1

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. 2

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; 3

Even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Selah. 4

Blessed is the man whose strength is in thee; in whose heart are the ways of them. 5

Who passing through the valley of Baca make it a well; the rain also filleth the pools. 6

They go from strength to strength, every one of them in Zion appeareth before God. 7

O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. 8

Behold, O God our shield, and look upon the face of thine anointed. 9

For a day in thy courts is better than a thousand. 10

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

LXXXV. 1-13.

A PSALM OF THE RETURN FROM EXILE

1 Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Show us thy mercy, O Lord, and grant us thy salvation.

8 I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other. 10

Truth shall spring out of the earth; and righteousness shall look down from heaven. 11

Yea, the Lord shall give that which is good; and our land shall yield her increase. 12

Righteousness shall go before him; and shall set us in the way of his steps. 13

SUPPLICATION AND PENITENCE

LXXXVI. 1-17.

Bow down thine ear, O Lord, hear me: for I am poor and needy. 1

Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. 2

Be merciful unto me, O Lord: for I cry unto thee daily. 3

Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. 4

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. 5

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. 6

In the day of my trouble I will call upon thee: for thou wilt answer me. 7

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. 8

9 All nations whom thou hast made shall come and worship before thee, O Lord ; and shall glorify thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord ; I will walk in thy truth : unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul ; and have not set thee before them.

15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me ; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good ; that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

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ZION THE MOTHER OF NATIONS

LXXXVII. 1-7.

His foundation is in the holy mountains. 1
The Lord loveth the gates of Zion more than all 2
the dwellings of Jacob.

Glorious things are spoken of thee, O city 3
of God. Selah.

I will make mention of Rahab and Babylon 4
to them that know me:

Behold Philistia, and Tyre, with Ethiopia; this
man was born there.

And of Zion it shall be said, This and that 5
man was born in her: and the highest himself
shall establish her.

The Lord shall count, when he writeth 6
up the people, that this man was born there.
Selah.

As well the singers as the players on instru- 7
ments shall be there: all my springs are in thee.

THE FRAILTY OF MAN AND THE ETERNITY OF GOD

XC. 1-17.

Lord, thou hast been our dwelling place in all 1
generations.

Before the mountains were brought forth, 2
or ever thou hadst formed the earth and the
world, even from everlasting to everlasting, thou
art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. 15

Let thy work appear unto thy servants, and thy glory unto their children. 16

And let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it. 17

SAFETY UNDER GOD'S PROTECTION XCI. 1-16.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 1

I will say of the Lord, He is my refuge and my fortress: my God ; in him will I trust. 2

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. 3

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 4

Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; 5

Nor for the pestilence that walketh in darkness nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble ; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

XCVI. 1-13. JEHOVAH THE JUDGE OF THE NATIONS

1 O sing unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless his name; shew forth his salvation from day to day. 2

Declare his glory among the heathen, his wonders among all people. 3

For the Lord is great, and greatly to be praised: he is to be feared above all gods. 4

For all the gods of the nations are idols: but the Lord made the heavens. 5

Honour and majesty are before him: strength and beauty are in his sanctuary. 6

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. 7

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. 8

O worship the Lord in the beauty of holiness: fear before him, all the earth. 9

Say among the heathen that the Lord reigneth: The world also shall be established that it shall not be moved: he shall judge the people righteously. 10

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. 11

Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: 12

For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. 13

XCVIII. 1-9. THE JOYFUL WORSHIP OF JEHOVAH

1 O sing unto the Lord a new song ; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the Lord with the harp ; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7 Let the sea roar, and the fulness thereof ; the world, and they that dwell therein.

8 Let the floods clap their hands: let the hills
9 be joyful together before the Lord ;

For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

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PRAISE OF GOD, THE ALL-COMPASSIONATE

CIII. 1-22.

Bless the Lord, O my soul: and all that is within me, bless his holy name. 1

Bless the Lord, O my soul, and forget not all his benefits: 2

Who forgiveth all thine iniquities; who healeth all thy diseases; 3

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; 4

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. 5

The Lord executeth righteousness and judgment for all that are oppressed. 6

He made known his ways unto Moses, his acts unto the children of Israel. 7

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. 8

He will not always chide: neither will he keep his anger for ever. 9

He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 10

For as the heaven is high above the earth, so great is his mercy toward them that fear him. 11

As far as the east is from the west, so far hath he removed our transgressions from us. 12

13 Like as a father pitieth his children, so the Lord pitieth them that fear him..

14 For he knoweth our frame ; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children ;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens ; and his kingdom ruleth over all.

20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts ; ye ministers of his, that do his pleasure.

22 Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

CIV. 1-35.

PRAISE OF GOD THE CREATOR

1 Bless the Lord, O my soul. O Lord my God, thou art very great ; thou art clothed with honour and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: 2

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: 3

Who maketh his angels spirits ; his ministers a flaming fire: 4

Who laid the foundations of the earth, that it should not be removed for ever. 5

Thou coveredst it with the deep as with a garment: the waters stood above the mountains. 6

At thy rebuke they fled ; at the voice of thy thunder they hasted away. 7

They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. 8

Thou hast set a bound that they may not pass over ; that they turn not again to cover the earth. 9

He sendeth the springs into the valleys, which run among the hills. 10

They give drink to every beast of the field: the wild asses quench their thirst. 11

By them shall the fowls of the heaven have their habitation, which sing among the branches. 12

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. 13

14 He causeth the grass to grow for the cattle, and herb for the service of man:

That he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man,

And oil to make his face to shine and bread which strengtheneth man's heart.

16 The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: as for the stork, the fir trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to play therein. 26

These wait all upon thee; that thou mayest give them their meat in due season. 27

That thou givest them they gather: thou openest thine hand, they are filled with good. 28

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 29

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. 30

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. 31

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. 32

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. 33

My meditation of him shall be sweet: I will be glad in the Lord. 34

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. 35

Praise ye the Lord.

CVII. 1-43

A PSALM OF PROVIDENTIAL DELIVERANCES

1 O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

2 Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the most High:

Therefore he brought down their heart with labour; they fell down, and there was none to help. 12

Then they cried unto the Lord in their trouble, and he saved them out of their distresses. 13

He brought them out of darkness and the shadow of death, and brake their bands in sunder. 14

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 15

For he hath broken the gates of brass, and cut the bars of iron in sunder. 16

Fools because of their transgression, and because of their iniquities, are afflicted. 17

Their soul abhorreth all manner of meat; and they draw near unto the gates of death. 18

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. 19

He sent his word, and healed them, and delivered them from their destructions. 20

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 21

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. 22

They that go down to the sea in ships, that do business in great waters; 23

24 These see the works of the Lord, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into watersprings.

6 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

And sow the fields, and plant vineyards, which may yield fruits of increase. 37

He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. 38

Again, they are minished and brought low through oppression, affliction, and sorrow. 39

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. 40

Yet setteth he the poor on high from affliction, and maketh him families like a flock. 41

The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. 42

Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord. 43

SONG OF THE EXODUS CXIV. 1-8.

When Israel went out of Egypt, the house of Jacob from a people of strange language; 1

Judah was his sanctuary, and Israel his dominion. 2

The sea saw it, and fled: Jordan was driven back. 3

The mountains skipped like rams, and the little hills like lambs. 4

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 Which turned the rock into a standing water, the flint into a fountain of waters.

CXVI. 1-19. THANKSGIVING ON RECOVERY FROM SICKNESS

1 I love the Lord, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous; yea, our God is merciful.

6 The Lord preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. 8

I will walk before the Lord in the land of the living. 9

I believed, therefore have I spoken : I was greatly afflicted : 10

I said in my haste, All men are liars. 11

What shall I render unto the Lord for all his benefits toward me ? 12

I will take the cup of salvation, and call upon the name of the Lord. 13

I will pay my vows unto the Lord now in the presence of all his people. 14

Precious in the sight of the Lord is the death of his saints. 15

O Lord, truly I am thy servant ; I am thy servant, and the son of thine handmaid : thou hast loosed my bonds. 16

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. 17

I will pay my vows unto the Lord now in the presence of all his people, 18

In the Courts of the Lord's house, in the midst of thee, O Jerusalem. 19

Praise ye the Lord.

CXXI. 1-8. THE KEEPER OF ISRAEL, A TRAVELLER'S PSALM

1 I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer thy foot to be moved : he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper : the Lord is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil : he shall preserve thy soul.

8 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

CXXII. 1-9. THE JOURNEY TO JERUSALEM

1 I was glad when they said unto me, Let us go into the house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together.

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. 4

For there are set thrones of judgment, the thrones of the house of David. 5

Pray for the peace of Jerusalem : they shall prosper that love thee. 6

Peace be within thy walls, and prosperity within thy palaces. 7

For my brethren and companions' sakes, I will now say, Peace be within thee. 8

Because of the house of the Lord our God I will seek thy good. 9

CONFIDENCE IN GOD

CXXIII. 1-4.

Unto thee lift I up mine eyes, O thou that dwellest in heavens. 1

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress ; 2

So our eyes wait upon the Lord our God, until that he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. 3

Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud. 4

CXXVII. 1-8.

JEHOVAH THE BULWARK OF ISRAEL

1 If it had not been the Lord who was on our side, now may Israel say;

2 If it had not been the Lord who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the Lord, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the Lord, who made heaven and earth.

CXXVII. 1-5.

SOLE DEPENDENCE UPON GOD'S BLESSING

1 Except the Lord build the house, they labour in vain that build it:

Except the Lord keep the city, the watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the Lord : and the fruit of the womb is his reward. 3

As arrows are in the hand of a mighty man ; so are children of the youth. 4

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. 5

THE SORROWS OF EXILE

CXXXIIA 1-9.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. 1

We hanged our harps upon the willows in the midst thereof. 2 For there they that carried us away captive required of us a song ; 3

And they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land ? 4

If I forget thee, O Jerusalem, let my right hand forget her cunning. 5

If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy. 6

(Remember, O Lord, the children of Edom in the day of Jerusalem ; who said, Rase it, rase it, even to the foundation thereof.) 7

8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

CXXXIX. 1-24.

GOD OMNISCIENT AND OMNIPRESENT

1 O Lord, thou hast searched me, and known me.

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

3 Thou compassest my path and my lying down, and art acquainted with all my ways.

4 For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thy hand upon me.

6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me ; even the night shall be light about me. 11

Yea, the darkness hideth not from thee ; but the night shineth as the day: the darkness and the light are both alike to thee. 12

For thou hast possessed my reins: thou hast covered me in my mother's womb. 13

I will praise thee ; for I am fearfully and wonderfully made: 14

Marvellous are thy works ; and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. 15

Thine eyes did see my substance, yet being unperfect ; and in thy book all my members were written, 16

Which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God ! how great is the sum of them ! 17

If I should count them, they are more in number than the sand: when I awaken, I am still with thee. 18

Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. 19

For they speak against thee wickedly, and thine enemies take thy name in vain. 20

21 Do not I hate them, O Lord, that hate thee? and am not I grieved with those that arise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if there be any wicked way in me, and lead me in the way everlasting.

CXLIV. 1-15.

AN ANTHEM OF DELIVERANCE

1 Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer;

My shield, and he in whom I trust; who subdueth my people under me.

3 Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like to vanity: his days are as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

Send thine hand from above; rid me, and deliver me out of great waters, 7

From the hand of strange children; Whose mouth speaketh vanity, and their right hand is a right hand of falsehood. 8

I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. 9

It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. 10

Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: 11

That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace: 12

That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets. 13

That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. 14

Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord. 15

CXLVII, 1-20.

PRAISE TO THE GOD OF NATURE AND REVELATION

1 Praise ye the Lord:

For it is good to sing praises unto our God; for it is pleasant; and praise is comely.

2 The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by their names.

5 Great is our Lord, and of great power: his understanding is infinite.

6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the Lord, O Jerusalem; praise thy God, O Zion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. 13

He maketh peace in thy borders, and filleth thee with the finest of the wheat. 14

He sendeth forth his commandment upon earth: his word runneth very swiftly. 15

He giveth snow like wool: he scattereth the hoarfrost like ashes. 16

He casteth forth his ice like morsels: who can stand before his cold? 17

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. 18

He sheweth his word unto Jacob, his statutes and his judgments unto Israel. 19

He hath not dealt so with any nation: and as for his judgments, they have not known them. 20

Praise ye the Lord.

A SONG OF PRAISE TO THE CREATOR

CXLVIII. 1-14.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. 1

Praise ye him, all his angels: praise ye him, all his hosts. 2

Praise ye him, sun and moon: praise him, all ye stars of light. 3

Praise him, ye heavens of heavens, and ye waters that be above the heavens. 4

5 Let them praise the name of the Lord: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he had made a decree which shall not pass.

7 Praise the Lord from the earth, ye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.

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THE BOOK OF PROVERBS

THE NATURE OF TRUE KNOWLEDGE I. 1-6.

The proverbs of Solomon the son of David, king of Israel; 1

To know wisdom and instruction; to perceive the words of understanding; 2 To receive the instruction of wisdom, justice, and judgment, and equity; 3 To give subtilty to the simple, to the young man knowledge and discretion. 4 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: 5 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. 6

WARNING AGAINST COMPANIONSHIP WITH ROBBERS I. 7-19.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. 7

My son, hear the instruction of thy father, and forsake not the law of thy mother: 8 For they shall be an ornament of grace unto thy head, and chains about thy neck. 9

10 My son, if sinners entice thee, consent thou
11 not. If they say, Come with us, let us lay wait
for blood, let us lurk privily for the innocent with-
12 out cause : Let us swallow them up alive as
the grave ; and whole, as those that go down into
13 the pit : We shall find all precious substance,
14 we shall fill our houses with spoil : Cast in
thy lot among us ; let us all have one purse :
15 My son, walk not thou in the way with them ; re-
16 frain thy foot from their path : For their feet
run to evil, and make haste to shed blood.
17 Surely in vain the net is spread in the
18 sight of any bird. And they lay wait for their
own blood ; they lurk privily for their own lives.
19 So are the ways of every one that is greedy
of gain ; which taketh away the life of the owners
thereof.

I. 20-33.

WISDOM'S CALL AND THREATS

20 Wisdom crieth without ; she uttereth her
21 voice in the streets : She crieth in the chief
place of concourse, in the openings of the gates :
22 in the city she uttereth her words, saying, How
long, ye simple ones, will ye love simplicity ? and
the scorners delight in their scorning, and fools
23 hate knowledge ? Turn you at my reproof :
behold, I will pour out my spirit unto you, I will
make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. 24 25 26 27

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the porsperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. 28 29 30 31 32 33

THE SEARCH FOR WISDOM II. 1-9.

My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and 1 2 3 4

5 searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and 6 find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and 7 understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk 8 uprightly. He keepeth the paths of judgment, 9 and reserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

III, 1-25. THE BLESSINGS OF OBEDIENCE, CHASTISEMENT AND BENEFICENCE

1 My son, forget not my law; but let thine heart 2 keep my commandments: For length of days, and long life, and peace, shall they add to thee. 3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table 4 of thine heart: So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the Lord with all thine heart; and 6 lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

7 Be not wise in thine own eyes: fear the 8 Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones.

9 Honour the Lord with thy substance, and with the firstfruits of all thine increase: 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 My son, despise not the chastening of the Lord; neither be weary of his correction: 12 For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

13 Happy is the man that findeth wisdom, and the man that getteth understanding. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. 16 Length of days is in her right hand; and in her left hand riches and honour. 17 Her ways are ways of pleasantness, and all her paths are peace. 18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

1 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. 20 By his knowledge the depths are broken up, and the clouds drop down the dew. 21 My son, let not them depart from thine eyes: keep sound wisdom and discretion: 22 So shall they be life unto thy soul, and grace to thy neck. 23 Then shalt thou walk in thy way safely, and thy foot shall not stumble. 24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie

25 down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

IV. 1-9.

ANCESTRAL WISDOM

1 Hear, ye children, the instruction of a father,
2 and attend to know understanding. For I give
3 you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in
4 the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.
6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get under-
8 standing. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou
9 dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

VI. 1-23.

WARNING AGAINST HURTFUL THINGS

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend ; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

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Go to the ant, thou sluggard ; consider her ways, and be wise : Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ? Yet a little sleep, a little slumber, a little folding of the hands to sleep : So shall thy poverty come as one that travelleth, and thy want as an armed man.

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A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers ; Frowardness is in his heart, he deviseth mischief continually ; he soweth discord. Therefore shall his calamity come suddenly ; suddenly shall he be broken without remedy.

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These six things doth the Lord hate : yea, seven are an abomination unto him : A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

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17

18

19 A false witness that speaketh lies, and he that soweth discord among brethren.

20 My son, keep thy father's commandment, 21 and forsake not the law of thy mother: Bind them continually upon thine heart, and tie 22 them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with 23 thee. For the commandment is a lamp; and the law is light ; and reproofs of instruction are the way of life:

VIII. 1-21. WISDOM'S CRY TO THE SONS OF MEN

1 Doth not wisdom cry? and understanding put 2 forth her voice ? She standeth in the top of high places, by the way in the places of the paths. 3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call ; and my voice is to the sons of man.

5 O ye simple, understand wisdom : and, ye fools, be ye of an understanding heart.

6 Hear; or I will speak of excellent things ; and the opening of my lips shall be right things.

7 For my mouth shall speak truth ; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness ; there is nothing froward or perverse in them.

They are all plain to him that understandeth, and right to them that find knowledge. 9

Receive my instruction, and not silver; and knowledge rather than choice gold. 10

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. 11

I wisdom dwell with prudence, and find out knowledge of witty inventions. 12

The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. 13

Counsel is mine, and sound wisdom: I am understanding; I have strength. 14

By me kings reign, and princes decree justice. 15

By me princes rule, and nobles, even all the judges of the earth. 16

I love them that love me; and those that seek me early shall find me. 17

Riches and honour are with me; yea, durable riches and righteousness. 18

My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. 19

I lead in the way of righteousness, in the midst of the paths of judgment: 20

That I may cause those that love me to inherit substance; and I will fill their treasures. 21

IX. 13-18.

THE FOOLISH WOMAN

13 A foolish woman is clamorous: she is simple,
14 and knoweth nothing. For she sitteth at the
door of her house, on a seat in the high places
15 of the city, To call passengers who go right on
16 their ways: Whoso is simple, let him turn in
hither: and as for him that wanteth understanding,
17 she saith to him, Stolen waters are sweet, and
18 bread eaten in secret is pleasant. But he
knoweth not that the dead are there; and that her
guests are in the depths of hell.

ECCLESIASTES

ALL IS VANITY I. 1-11.

The words of the Preacher, the son of David, king in Jerusalem. 1

Vanity of vanities, said the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? 2 3

One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. 4 5 6 7 8

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under 9

10 the sun. Is there any thing whereof it may be said, See, this is new? it hath been already 11 of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

IV. 1-6. THE VANITY AND VEXATIONS OF LIFE

1 So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no 2 comforter. Wherefore I praised the dead which are already dead more than the living which are 3 yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

LIVE WORTHILY WHILE YOU MAY

IX. 2-12.

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. 3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. 4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. 5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. 8 Let thy garments be always white; and let thy head lack no ointment. 9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy

vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.
10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to
12 them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

XI. 1-10. LIFE AFTER ALL IS WORTH LIVING

1 Cast thy bread upon the waters: for thou
2 shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 4
As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. 5
In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. 6

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. 7 8

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. 9
Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. 10

IN LIFE REMEMBER DEATH AND JUDGMENT XII. 1-14.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years 1

draw nigh, when thou shalt say, I have no
2 pleasure in them ; While the sun, or the light, or
the moon, or the stars, be not darkened, nor the
3 clouds return after the rain : In the day when
the keepers of the house shall tremble, and the
strong men shall bow themselves, and the grinders cease because they are few, and those that
4 look out of the windows be darkened; And the
doors shall be shut in the streets, when the sound
of the grinding is low, and he shall rise up at the
voice of the bird, and all the daughters of musick
5 shall be brought low ; Also when they shall be
afraid of that which is high, and fears shall be
in the way, and the almond tree shall flourish,
and the grasshopper shall be a burden, and desire
shall fail: because man goeth to his long home,
6 and the mourners go about the streets: Or
ever the silver cord be loosed, or the golden bowl
be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as
it was: and the spirit shall return unto God who
8 gave it. Vanity of vanities, saith the preacher ;
all is vanity.

9 And moreover, because the preacher was
wise, he still taught the people knowledge ; yea,
he gave good heed, and sought out, and set in
order many proverbs.

10 The preacher sought to find out acceptable

words : and that which was written was upright, even words of truth. 11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. 12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THE BOOK OF THE PROPHET ISAIAH

I. 1-20. GOD'S ARRAIGNMENT OF HIS PEOPLE

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have 3 rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto 5 anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the 6 whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound 7 up, neither mollified with ointment. Your

country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. 8

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. 9

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of the fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 10 11 12 13 14 15

16 Wash you, make you clean; put away the evil of your doings from before mine eyes;
17 cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the father-
18 less, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they
19 shall be as wool. If ye be willing and obedient, ye shall eat the good of the land:
20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

V. 1-7. THE PARABLE OF THE VINEYARD

1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful
2 hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and

men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 4

And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. 5 6

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. 7

ISAIAH'S CALL AND COMMISSION VI. 1-12.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain 1 2

he covered his feet, and with twain he did fly.
3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth
4 is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had
7 taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?
9 Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but per-
10 ceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without

inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have 12 removed men far away, and there be a great forsaking in the midst of the land.

THE PROMISED MESSIAH

IX. 2-7; XI. 1-10.

The people that walked in darkness have 2 seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and 3 not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken 4 the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior 5 is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a 6 son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of 7 the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from hence-

forth even for ever. The zeal of the Lord of hosts will perform this.

1 XI. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow 2 out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the 3 Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither 4 reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he 5 slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall 8 eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my

holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 10

SONGS OF THANKSGIVING FOR DELIVERANCE AND RESTORATION

XXV. 1—XXVI. 21.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. 1 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. 2 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. 3 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. 4 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. 5 And in this mountain shall the Lord of 6

hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.
7 And he will destroy in this mountain the face of the covering cast over all people, and the vail
8 that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it.
9 And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for
11 the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim : and he shall bring down their pride together with the spoils of
12 their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

1 XXVI. In that day shall this song be sung in the land of Judah ; We have a strong city ; salvation will God appoint for walls and bulwarks.
2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee. Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength : For he bringeth down them that dwell on high ; the lofty city, he layeth it low ; he layeth it low, even to the ground ; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. 3 4 5 6

The way of the just is uprightness : thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night ; yea, with my spirit within me will I seek thee early : for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be showed to the wicked, yet will he not learn righteousness : in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see : but they shall see, and be ashamed for their envy at the people ; yea, the fire of thine enemies shall devour them. 7 8 9 10 11

Lord, thou wilt ordain peace for us : for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us : but by thee only will we make 12 13

14 mention of thy name. They are dead, they shall not live ; they are deceased, they shall not rise : therefore hast thou visited and destroyed them and made all their memory to perish.

15 Thou hast increased the nation : O Lord, thou hast increased the nation : thou art glorified : thou hadst removed it far unto all the ends of the
16 earth. Lord, in trouble have they visited thee, they poured out a prayer when thy chasten-
17 ing was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs ; so have
18 we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind ; we have not wrought any deliverance in the earth ; neither have the inhabitants of the world fallen.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead.
20 Come, my people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation
21 be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity : the earth also shall disclose her blood, and shall no more cover her slain.

THE FOLLY OF TRUSTING IN EGYPT RATHER THAN JEHOVAH.

XXX. 1—XXXI. 9.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. 1 2 3 4 5

The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. 6 7

Now go, write it before them in a table, and note it in a book, that it may be for the time 8

to come for ever and ever: That this is a rebellious people, lying children, children that will
10 not hear the law of the Lord: Which say to the seers, See not and to the prophets, Prophesy not unto us right things, speak unto us
11 smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.
12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:
13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose
14 breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be
16 your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.
17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain,

and as an ensign on an hill. And there- 18
fore will the Lord wait, that he may be
gracious unto you, and therefore will he be
exalted, that he may have mercy upon you: for
the Lord is a God of judgment: blessed are all
they that wait for him. For the people shall 19
dwell in Zion at Jerusalem: thou shalt weep no
more: he will be very gracious unto thee at the
voice of thy cry; when he shall hear it, he will
answer thee. And though the Lord give you 20
the bread of adversity, and the water of affliction,
yet shall not thy teachers be removed into a
corner any more, but thine eyes shall see thy
teachers: And thine ears shall hear a word 21
behind thee, saying, This is the way, walk ye
in it, when ye turn to the right hand, and when
ye turn to the left. Ye shall defile also the 22
covering of thy graven images of silver, and the
ornament of thy molten images of gold: thou
shalt cast them away as a menstruous cloth; thou
shalt say unto it, Get thee hence.

Then shall he give the rain of thy seed, 23
that thou shalt sow the ground withal; and bread
of the increase of the earth, and it shall be fat
and plenteous: in that day shall thy cattle feed
in large pastures. The oxen likewise and 24
the young asses that ear the ground shall eat
clean provender, which hath been winnowed with
the shovel and with the fan. And there shall 25

be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.
26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy : his lips are full of indignation,
28 and his tongue as a devouring fire : And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity : and there shall be a bridle in the jaws of the people, causing them to err.
29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.
30 And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and
31 tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten
32 down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be

with tabrets and harps : and in battles of shaking will he fight with it. 33 For Tophet is ordained of old ; yea, for the king it is prepared; he hath made it deep and large : the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it.

XXXI. 1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many ; and in horse men, because they are very strong ; but they look not unto the Holy One of Israel, neither seek the Lord! 2 Yet he also is wise, and will bring evil, and will not call back his words : but will arise against the house of the evildoers, and against the help of them that work iniquity. 3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. 4 For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. 5 As birds flying, so will the Lord of hosts defend Jerusalem ; defending also he will deliver it ; and passing over he will preserve it.

6 Turn ye unto him from whom the children 7 of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have 8 made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and 9 his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

XXXII. 1-20. THE IDEALS OF THE FUTURE AGE

1 Behold, a king shall reign in righteousness, and 2 princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary 3 land. And the eyes of them that see shall not be dim, and the ears of them that hear shall 4 hearken. The heart also of the rash shall understand knowledge, and the tongue of the 5 stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the 6 churl said to be bountiful. For the vile person

will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are 7 evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal 8 things ; and by liberal things shall he stand.

Rise up, ye women that are at ease ; hear 9 my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be 10 troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, 11 ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament 12 for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall 13 come up thorns and briers; yea, upon all the houses of joy in the joyous city: Because the 14 palaces shall be forsaken ; the multitude of the city shall be left ; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks ; Until the spirit be poured upon us 15 from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, 16 and righteousness remain in the fruitful field. And the work of righteousness shall be peace ; 17

and the effect of righteousness quietness and assur-
18 ance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and
19 in quiet resting places; When it shall hail, coming down on the forest; and the city shall be
20 low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

XXXV. 1-10. THE GLORIOUS RESTORATION

1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and
2 blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

3 Strengthen ye the weak hands, and con-
4 firm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
7 And the parched ground shall become a pool,

and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall (8) be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion (9) shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed (10) of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

THE PROCLAMATION OF DELIVERANCE XL. 1-31.

Comfort ye, comfort ye my people, saith your (1) God. Speak ye comfortably to Jerusalem, and (2) cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilder- (3) ness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every (4) mountain and hill shall be made low: and the crooked shall be made straight, and the rough

5 places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodli-
7 ness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the
8 people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!
10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.
11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales,
13 and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor

hath taught him? With whom took he counsel, 14 and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a 15 bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient 16 to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are 17 as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or 18 what likeness will ye compare unto him? The 19 workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that 20 he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not 21 heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon 22 the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the 23 princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be 24

planted ; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and whirlwind shall take them away as stubble.
25 To whom then will ye liken me, or shall I be equal ? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he
27 is strong in power ; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is
28 passed over from my God ? Hast thou not known ? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? there is
29 no searching of his understanding. He giveth power to the faint ; and to them that have no
30 might he increaseth strength. Even the youths shall faint and be weary, and the young men
31 shall utterly fall : But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.

THE IDEAL SERVANT OF JEHOVAH XLII. 1-16.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 1 2 3 4

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. 5 6 7 8

Behold, the former things are come to pass, and new things do I declare: before they spring 9

10 forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.
11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.
12 Let them give glory unto the Lord, and
13 declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.
14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour
15 at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the
16 pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

THE SERVANT OF JEHOVAH AWAKENED TO HIS MISSION

XLIX. 1-16.

1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. 5 And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to

a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and
8 he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit
9 the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high
10 places.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs
11 of water shall he guide them. And I will make all my mountains a way, and my highways shall
12 be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.
13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The Lord hath forsaken me,
15 and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they

may forget, yet will I not forget thee. Behold, [16] I have graven thee upon the palms of my hands; thy walls are continually before me.

ZION AND THE HOPE OF SPEEDY RETURN

LI. 1-23.

[1] Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the whole of the pit whence ye are digged. [2] Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. [3] For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

[4] Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. [5] My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. [6] Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away

like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.
7 Hearken unto me, ye that know righteousness, the people in whose heart is my law ; fear ye not the reproach of men, neither be ye afraid of their
8 revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the Lord ; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut
10 Rahab, and wounded the dragon ? Art thou not it which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea
11 a way for the ransomed to pass over ? Therefore the redeemed of the Lord shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head: they shall obtain gladness and joy ; and sorrow and mourning shall flee away.

12 I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which
13 shall be made as grass; And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth ;

and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people. 14 15 16

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy 17 18 19 20 21 22

Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it
23 again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

LII. 1-12.

ZION FREED AND ENTHRONED

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.
2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy
3 neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught:
4 and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the
5 Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. 6

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 7 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. 8 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. 9 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 10 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. 11 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward. 12

THE SUFFERING SERVANT OF JEHOVAH

LII. 13-15–LIII. 1-12.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 13 As many were astonied at thee; his visage 14

was so marred more than any man, and his form
15 more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.

1 LIII. Who hath believed our report? and to
2 whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised,
4 and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and
5 afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and
6 with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: 8
and who shall declare his generation ? for he was
cut off out of the land of the living: for the trans-
gression of my people was he stricken. And 9
he made his grave with the wicked, and with the
rich in his death ; because he had done no violence,
neither was any deceit in his mouth. Yet it 10
pleased the Lord to bruise him ; he hath put
him to grief : when thou shalt make his soul an
offering for sin, he shall see his seed, he shall
prolong his days, and the pleasure of the Lord
shall prosper in his hand. He shall see of 11
the travail of his soul, and shall be satisfied: by
his knowledge shall my righteous servant justify
many ; for he shall bear their iniquities.
Therefore will I divide him a portion with the 12
great, and he shall divide the spoil with the
strong ; because he hath poured out his soul unto
death: and he was numbered with the transgres-
sors ; and he bare the sin of many, and made
intercession for the transgressors.

ZION THE WITNESS TO THE NATIONS LV. 1-13.

Ho, every one that thirsteth, come ye to the 1
waters, and he that hath no money; come ye,
buy, and eat ; yea, come, buy wine and milk
without money and without price. Wherefore 2

do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.
3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies
4 of David. Behold, I have given him for a witness to the people, a leader and commander to
5 the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the Lord while he may be found,
7 call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our
8 God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your
9 ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts
10 than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed
11 to the sower, and bread to the eater: So

shall my word be that goeth forth out of my mouth: it shall not turn unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the throne shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. 12 13

THE TRUE SPIRIT OF SERVICE LVIII. 1-14.

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. 1

Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice ; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not ? wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, 2 3 4

5 to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable 6 day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. 9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and 10 speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy 11 darkness be as the noon day: And the Lord shall guide thee continually, and satisfy the soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring

of water, whose waters fail not. And they 12
that shall be of thee shall build the old waste
places: thou shalt raise up the foundations of
many generations ; and thou shalt be called, The
repairer of the breach, The restorer of paths to
dwell in.

If thou turn away thy foot from the 13
sabbath, from doing thy pleasure on my holy day ;
and call the sabbath a delight, the holy of the
Lord, honourable ; and shalt honour him, not
doing thine own ways, nor finding thine own
pleasure, nor speaking thine own words:
Then shalt thou delight thyself in the Lord; and 14
I will cause thee to ride upon the high places of
the earth, and feed thee with the heritage of
Jacob thy father: for the mouth of the Lord hath
spoken it.

ZION THE LIGHT OF THE NATIONS LX. 1-22.

Arise, shine; for thy light is come, and the 1
glory of the Lord is risen upon thee. For, 2
behold, the darkness shall cover the earth, and
gross darkness the people: but the Lord shall arise
upon thee, and his glory shall be seen upon thee.
And the Gentiles shall come to thy light, and 3
kings to the brightness of thy rising. Lift 4
up thine eyes round about, and see: all they

gather themselves together, they come to thee: thy sons shall come from far, and thy daughters
5 shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the
6 Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come: they shall bring gold and incense; and they
7 shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as
9 the doves to their windows ? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because
10 he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy
11 on thee. Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the

Gentiles, and that their kings may be brought.
12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. 13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. 14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. 16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. 17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. 18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19 The sun shall be no more thy light by day; neither for brightness shall the moon give light

unto thee: but the Lord shall be unto thee an
20 everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall
21 be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be
22 glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

LXI. 1-11. THE GRACIOUS MISSION OF JEHOVAH'S SERVANT

1 The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them
2 that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our
3 God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glori-

fied. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. 4 5 6 7 8 9

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown 10 11

in it to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all the nations.

LXII. 1-12. THE FULFILMENT OF ISRAEL'S HOPES

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2 And the Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord 3 shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem 4 in the hand of thy God. Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be 5 married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, 7 keep not silence, And give him no rest, till he

establish, and till he make Jerusalem a praise in the earth. 8 The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: 9 But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people. 11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. 12 And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

THE BOOK OF THE PROPHET JEREMIAH

I. 1-10. JEREMIAH'S CALL AND MESSAGE

1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of 2 Benjamin: To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the Lord came unto me, 5 saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee 6 a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a 7 child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou 8 shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

Then the Lord put forth his hand, and 9
touched my mouth. And the Lord said unto me,
Behold, I have put my words in thy mouth.
See, I have this day set thee over the nations and 10
over the kingdoms, to root out, and to pull down,
and to destroy, and to throw down, to build, and
to plant.

JEHOVAH PLEADS WITH FAITHLESS ISRAEL

II. 1-13.

Moreover the word of the Lord came to me, 1
saying,

Go and cry in the ears of Jerusalem, saying, 2
Thus saith the Lord; I remember thee, the
kindness of thy youth, the love of thine espousals,
when thou wentest after me in the wilderness, in
a land that was not sown. Israel was holinesss 3
unto the Lord, and the firstfruits of his increase:
all that devour him shall offend; evil shall come
upon them, saith the Lord.

Hear ye the word of the Lord, O house of 4
Jacob, and all the families of the house of
Israel: Thus saith the Lord, What iniquity have 5
your fathers found in me, that they are gone far
from me, and have walked after vanity, and are
become vain? Neither said they, Where is the 6

Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no [7] man dwelt ? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof ; but when ye entered, ye defiled my land, and made mine heritage an abomination. The [8] priests said not, Where is the Lord ? and they that handle the law knew me not : the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things [9] that do not profit.

Wherefore I will yet plead with you, saith the Lord, and with your children's children will [10] I plead. For pass over the isles of Chittim, and see ; and sent unto Kedar, and consider dili- [11] gently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods ? but my people have changed their [12] glory for that which doth not profit.

Be astonished, O ye heavens, at this, and be [13] horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils ; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

FORMAL RELIGION CNANOT SAVE A PEOPLE

VII. 1-16.

The word that came to Jeremiah from the Lord, saying, 1

Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. 2

Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. 3 4 5 6 7

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this 8 9 10

house, which is called by my name, and say, We are delivered to do all these abominations ?
11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold,
12 even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not ; and I,
14 called you, but ye answered not ; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done
15 to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole
16 seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me : for I will not hear thee.

JEHOVAH THE SOURCE OF STRENGTH AND SALVATION

XVII. 5-18.

5 Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. 11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 A glorious high throne from the beginning is the *place* of our sanctuary.

13 O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my 15 praise. Behold, they say unto me, Where is the word of the Lord? let it come now. 16 As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out 17 of my lips was right before thee. Be not a terror unto me: thou art my hope in the day of 18 evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

XXIII. 5-8. THE PROMISE OF A MESSIAH

5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days 6 Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land. 7 8

THE NEW COVENANT

XXXI. 27-40.

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the Lord. 27 28

In those days they shall say no more, The fathers have eaten a sour grape, and the chilren's teeth are set on edge. But every one shall die for his own iniquity : every man that eateth the sour-grape, his teeth shall be set on edge. 29 30

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not 31 32

according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: 36 If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

38 Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower

of Hananeel unto the gate of the corner. And 39 the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead 40 bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

THE PERSECUTION OF JEREMIAH

XXXVIII. 1-13.

Then Shephatiah the son of Mattan, and 1 Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

Thus saith the Lord, He that remaineth in 2 this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

Thus saith the Lord, This city shall surely be 3 given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said 4 unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking

such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; 8 Ebed-melech went forth out of the king's house, 9 and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury,

and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian 12 said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up 13 Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

THE BOOK OF THE PROPHET EZEKIEL

XVIII. 1-32. GOD'S EQUITY VINDICATED

1 The word of the Lord came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth 3 are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use 4 this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 But if a man be just, and do that which is 6 lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, nor hath defiled 7 his neighbour's wife, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the 8 naked with a garment; He that hath not given forth upon usury, neither hath taken any

increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, 9 and hath kept my judgments, to deal truly ; he is just, he shall surely live, saith the Lord God.

If he beget a son that is a robber, a 10 shedder of blood, and that doeth the like to any one of these things, And that doeth not any 11 of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled 12 by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon 13 usury, and hath taken increase: shall he then live ? he shall not live: he hath done all these abominations; he shall surely die ; his blood shall be upon him.

Now, lo, if he beget a son, that seeth all 14 his father's sins which he hath done, and considereth, and doeth not such like, that hath 15 not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden 16 the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath 17 taken off his hand from the poor, that hath not

received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, 19 even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, 20 and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, 22 he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteous-23 ness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should 24 return from his ways, and live? But when the righteous turneth away from his righteousness,

and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. 25 26 27 28

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, 29 30 31

32 O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

XXXVII. 1-14.

THE VALLEY OF DRY BONES

1 The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of 2 bones, And caused me to pass by them round about: and, behold, there were very many in the 3 open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, 5 hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, 8 bone to his bone. And when I beheld, lo,

the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophesy unto the 9 wind, prophesy, son of man, and say to the wind, Thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he 10 commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these 11 bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off our parts. Therefore prophesy 12 and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye 13 shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my 14 spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

JOEL

II. 21-32. THE PROMISED GIFT OF GOD'S SPIRIT

21 Fear not, O land; be glad and rejoice: for 22 the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their 23 strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first 24 month. And the floors shall be full of wheat, and the fats shall overflow with wine and 25 oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army 26 which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of Lord your God, that hath dealt wondrously with 27 you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and

your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants 29 and upon the handmaids in those days will I pour out my spirit. And I will shew wonders 30 in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned 31 into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

And it shall come to pass, that whosoever 32 shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

AMOS

III. 1-15. A PROPHET'S CREDENTIALS AND HIS THREATS

1 Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land
2 of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?
4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if
5 he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth,
6 and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord
7 hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his
8 servants the prophets. The lion hath roared,

who will not fear? the Lord God hath spoken, who can but prophesy?

9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. 10 For they know not to do right, saith the Lord, who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. 12 Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, 14 saith the Lord God, the God of hosts, That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. 15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

V. 1-27.

DENUNCIATION OF INJUSTICE

1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.
2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is
3 none to raise her up. For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 For thus saith the Lord unto the house of
5 Israel, Seek ye me, and ye shall live: But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.
6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.
7 Ye who turn judgment to wormwood, and
8 leave off righteousness in the earth, Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his
9 name: That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time. 10 11 12 13

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. 14 15

Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the Lord. 16 17

Woe unto you that desire the day of the Lord! to what end is it for you? the day of the 18

19 Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall,
20 and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.
22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat
23 beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of
24 thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house
26 of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.
27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

VII. 7-15.

THE PROPHET'S COURAGE

7 Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a

plumbline in his hand. And the Lord said 8
unto me, Amos, what seest thou? And I said,
A plumbline. Then said the Lord, Behold, I will
set a plumbline in the midst of my people Israel:
I will not again pass by them any more:
And the high places of Isaac shall be desolate, 9
and the sanctuaries of Israel shall be laid waste;
and I will rise against the house of Jeroboam
with the sword.

Then Amaziah the priest of Beth-el sent to 10
Jeroboam king of Israel, saying, Amos hath conspired
against thee in the midst of the house of
Israel: the land is not able to bear all his words.
For thus Amos saith, Jeroboam shall die by 11
the sword, and Israel shall surely be led away
captive out of their own land. Also Amaziah said 12
unto Amos, O thou, seer, go, flee thee away
into the land of Judah, and there eat bread, and
prophesy there: But prophesy not again any 13
more at Beth-el: for it is the king's chapel, and it
is the king's court.

Then answered Amos, and said to Amaziah, 14
I was no prophet, neither was I a prophet's son;
but I was an herdman, and a gatherer of sycomore
fruit: And the Lord took me as I followed 15
the flock, and the Lord said unto me, Go, prophesy
unto my people Israel.

VIII. 1-14,

A VISION OF JUDGMENT

1 Thus hath the Lord God shewed unto me: and 2 behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I 3 will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many deadbodies in every place; they shall cast them forth with silence.

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, 5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances 6 by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell 7 the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will 8 never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as 9 by the flood of Egypt. And it shall come to

pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will 10 turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

Behold, the days come, saith the Lord God, 11 that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall 12 wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young 13 men faint for thirst. They that swear by the sin 14 of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

IX. 1-15.

THREAT AND PROMISES

1 I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword : he that fleeth of them shall not flee away, and he that escapeth of them shall not be deli-
2 vered. Though they dig into hell, thence shall mine hand take them ; though they climb up to
3 heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence ; and though they be hid from my sight in the bottom of the sea, thence will I command the
4 serpent, and he shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. It is he that buildeth his
6 stories in the heaven, and hath founded his troop in the earth; he that calleth for the

waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? 8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. 9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. 10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 That they may posses the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord, that doeth this.

13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall

plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of
15 them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

MICAH

ZION THE SPIRITUAL CENTRE OF THE EARTH

IV. 1-10.

1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. 5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;
7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount
8 Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman
10 in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

VI. 1-8. MESSAGE TO DISCOURAGED BELIEVERS

1 Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills
2 hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of

the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

O my people, what have I done unto thee? 3 and wherein have I wearied thee? testify against me. For I brought thee up out of the 4 land of Egypt and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Mirian.

O my people, remember now what Balak 5 king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. Wherewith shall I come before 6 the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be 7 pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, 8 O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

MALACHI

III. 1-18. THE SPEEDY JUDGMENT

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord
2 of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers'
3 soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the
5 days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless and that turn aside the stranger from his right, and fear

not me, saith the Lord of hosts. For I am 6
the Lord, I change not; therefore ye sons of Jacob
are not consumed.

Even from the days of your fathers ye 7
are gone away from mine ordinances, and have not
kept them. Return unto me, and I will return
unto you, saith the Lord of hosts. But ye said,
Wherein shall we return? Will a man rob 8
God? Yet ye have robbed me. But ye say,
Wherein have we robbed thee? In tithes and
offerings. Ye are cursed with a curse: for ye 9
have robbed me, even this whole nation.
Bring ye all the tithes into the storehouse, that 10
there may be meat in mine house, and prove me
now herewith, saith the Lord of hosts, If I will
not open you the windows of heaven, and pour
you out a blessing, that there shall not be room
enough to receive it. And I will rebuke the 11
devourer for your sakes, and he shall not destroy
the fruits of your ground; neither shall your vine
cast her fruit before the time in the field, saith
the Lord of hosts. And all nations shall call 12
you blessed: for ye shall be a delightsome land,
saith the Lord of hosts.

Your words have been stout against me, 13
saith the Lord. Yet ye say, What have we
spoken so much against thee? Ye have said, 14
It is vain to serve God: and what profit is it
that we have kept his ordinance, and that we

have walked mournfully before the Lord of hosts?
15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that
16 tempt God are even delivered. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his
17 name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth
18 his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

IV. 1-6.

THE NEW ELIJAH

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor
2 branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up
3 as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the

soles of your feet in the day that I shall do this, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. 4

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. 5 6

NEW TESTAMENT BOOKS

THE GOSPEL OF ST. JOHN.

The purpose of the writer in this book is clearly stated in C. 20, v. 31: " these (things) are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." The first 18 verses of the book, which are known as its Prologue, deserve the closest study, for they contain in terms that are full of meaning a summary of its teaching. What follows is an elaboration of the thesis stated in these verses. For the writer the Jesus of History is the Eternal Christ, the *Logos* or Word of God, who was in the beginning with God and was God. As the Jesus of History the Eternal Christ " was made flesh, dwelt among us," to reveal to men Life, Light, Truth, and Love. It is with the significance of these ideas for the world, as manifested in Christ, that the book deals. According to the writer, Jesus, the Christ, fills those who believe in Him as the complete revelation of God to men, with eternal or spiritual life, characterised by the light

of moral and spiritual truth in place of the darkness of error and sin, by an active preference for what is truly real and of lasting value in place of the pursuit of false and fleeting things, and by love for God and men, which manifests itself in service and drives out selfishness.

There are differences between this and the three other Gospels, which have been the subject of much discussion since the second century A. D. A small proportion of the biographical material in St. John's Gospel is found in the Synoptic Gospels, but most of it is new. The ministry of Jesus is of longer duration in St. John's Gospel than in the others. In the latter, the scene of the ministry is Galilee, with only one visit to Jerusalem, which culminated in His death. In the former, Jerusalem and its neighbourhood form the scene of most of the incidents recorded. But it should be noted that the synoptic writers have passages which suggest earlier visits to Jerusalem than the final one which they record, and with which they connect the cleansing of the Temple. The writer of St. John's Gospel more convincingly places that incident near the beginning of the ministry. In the Synoptic Gospels the subject of the teaching of Jesus is the Kingdom of God, and He sets this forth by means of parables and familiar illustrations. In St. John's Gospel the conceptions of Life, Light, Truth,

Love, and Spirit take the place of teaching about the Kingdom, and they are presented by means of discourses containing a large element of symbolism but not the vivid concreteness of the synoptic method. It should be noted, however, that here and there in the other Gospels, there are sayings of Jesus in the style of the discourses in St. John's Gospel. The most reasonable explanation of the difference in method is that the writer of this Gospel was essentially an interpreter of the mind of Jesus, and that, in the fulfilment of his purpose, he often had to clothe his Master's thoughts in language of his own.

The evidence for the date of the book shows that it cannot have been written before 90 or much after 110 A. D., though Chapter 21, which is almost cretainly an appendix, may have been added later. From the 2nd century its authorship was attributed to John the Apostle, who, according to tradition, lived and taught at Ephesus in Asia Minor, in the later years of his life. There are internal difficulties, however, in the way of accepting the apostolic authorship, though the materials of the book must have come from an eye-witness. If John the Apostle did not write this 'Ephesian Gospel,' as it has been fittingly called, one of his disciples was in all probability the author.

THE ACTS OF THE APOSTLES.

This book, which presents the story of the extension of Christianity from Jerusalem to Rome, through Judaea and Samaria, is addressed to Theophilus, who may have been "some distinguished convert, perhaps a Roman official like Sergius Paulus, who needed fuller instruction in the historical basis of the faith." The writer refers to the former treatise which he had addressed to the same person. This treatise was the Gospel according to St. Luke, and a comparison of the diction of The Acts of the Apostles with that of the Gospel offers strong evidence of their being from the same hand. The use of many medical terms in both books, by an author who has evidently professional knowledge, furnishes proof that he was a physician. There is little doubt that he was 'Luke, the beloved physician,' mentioned in Colossians, C. 4, v. 14. His two contributions to the literature of the New Testament show that he was an accomplished and versatile writer. His intention in The Acts of the Apostles was to continue the story of the work of Christ in the world, the beginning of which had been narrated in His Gospel. That work was to be carried on in the power of the Holy Spirit, and this book has been fittingly called 'Acts of the Holy Spirit.' It closes with the first arrival of

Paul in Rome. Many have thought that Luke intended to write, if, indeed, he did not actually write, a third book, describing " Paul's release, subsequent travels, and death, or the fortunes of Peter and the rest of the apostles."

The Acts of the Apostles, in accordance with Luke's method, is carefully arranged. The first part (C. 1, v. 1—C. 6, v. 7) deals with the origin of the Church at Jerusalem, the second (C. 6, v. 8—C. 9, v. 31) with the spread of the Christian faith through Palestine, the third (C. 9, v. 32—C. 12, v. 24) with its extension as far as Antioch, the capital of Syria, the fourth (C. 12, v. 25—C. 16, v. 5) with its extension throughout Asia Minor, the fifth (C. 16, v. 6—C. 19, v. 20) with its penetration into Macedonia and Greece, and the sixth (C. 19, v. 21—C. 28, v. 31) with Paul's return to Jerusalem, after again visiting Macedonia and Greece, his arrest and trial, and the beginning of his personal work in Rome.

For much of his material Luke must have been dependent on sources, partly written perhaps, but mostly oral. He did not, however, obtain all his material from others. In the second half of the book there are four sections in which the first person plural is used. These are known as the 'we-sections' or the 'we-journal.' They are of great importance with regard to the authorship and date of the book. If they can be attributed

to the writer of the rest of the book, the conclusion is that he was a companion of Paul's on some of the apostle's journeys. It is unlikely that another author, with the literary skill of the writer of The Acts of the Apostles, would have incorporated these passages in his book without changing the first person into the third, or naming the companion. Besides, the style of the 'we-sections' is similar to the style of the rest of the book. On these and other grounds most scholars agree that the book is a unity, that it was written by a companion of Paul's, and that the companion was Luke.

It is not easy to determine the date of composition, but it must be later than that of St. Luke's Gospel, which was probably not written till the seventies of the 1st century. In view of the authorship a much later date is not likely.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

This letter was written by the apostle Paul to the Christian community in Rome at a date earlier than his first visit to the imperial city (see C. 1, v. 13). The community to which it was addressed consisted of Gentile and Jewish Christians, the former probably far outnumbering the latter.

It is unlikely that 'the apostle to the Gentiles' would have addressed so elaborate a letter to the Church at Rome, if it had not been mainly a Gentile Church.

The object of the letter, which approximates more closely to a treatise than any of Paul's other epistles, is to state the fundamental principles of the Gospel of Christ, as he understands and experiences it, and to show the relationship in which it stands to Judaism. For years Paul had been engaged in a controversy with those Jewish Christian leaders who maintained the necessity of obedience to Mosaic ritual and of belief in the legalistic teaching of Judaism, on the part of Gentile converts. In the eager presentation of his central doctrine of justification by faith, in the first part of the letter, Paul had in mind the need of combating the teaching of the Judaisers, though his aim is not merely polemic. The universality of the Gospel is a prominent thought throughout.

The section dealing with the deep truths of the Christian religion is followed, in accordance with Paul's usual practice, by an ethical section, in which the duties of Christians as members of the Church, of society, and of the State, are presented in exhortatory form. Chapter 15 closes with a benediction, which seems to mark the end of the original letter, and Chapter 16 may have

been added from a letter addressed to the Christians of Ephesus, though the arguments against dissociating it from Rome are strongly supported.

The letter was apparently written at Corinth, towards the close of Paul's third missionary journey, and shortly before his return to Jerusalem, which probably took place in 57 A.D.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

This letter is entitled the first epistle, because it is the former of the two included in the literature of the New Testament. It was not, however, the first letter written by Paul to the Church at Corinth. In Chapter 5, v. 9, there is a reference to an earlier letter.

Corinth, which was favourably situated for commercial and political purposes, possessed a cosmopolitan population, in which there was a large Jewish element. It was proverbial for wealth, luxury, and vice. An account of the founding of the Corinthian Church by Paul is given in the first eighteen verses of Chapter 18 of The Acts of the Apostles.

The so-called First Epistle to the Corinthians was written from Ephesus, probably in the spring of A.D. 55, partly in answer to a number of

questions contained in a letter written to Paul by the Christians of Corinth, with regard chiefly to their problems as members of society and as citizens, and partly as a result of private information which the apostle had received about certain abuses in the Church. The letter deals first with the question of cliques in the Christian community, a case of gross immorality, and litigation between Christians in the civil courts. The questions raised by the Church are then discussed—marriage, the use of food which had been offered to idols, public worship including the celebration of the Lord's Supper, spiritual gifts, and the nature of the resurrection of the dead. The letter closes with an appeal for a liberal contribution in support of the poor Christians at Jerusalem, and with certain personal references. It contains some passages of a dignity and eloquence unsurpassed in the whole range of Biblical literature.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

This letter was written by Paul to 'the churches of Galatia,' to win them from the influence of emissaries of the Judaising party who sought to undermine his teaching by disparaging his authority as an apostle, and taught in

opposition to Paul that the Gentile Galatians must undergo the rite of circumcision and set themselves to observe the Jewish laws of religion, as part of their Christian discipleship.

In the first part of the letter, Paul, after reproaching the Galatians for so soon departing from the religious position which he had taught them to maintain, establishes the validity of his apostleship by a concise statement of the events which made him an ambassador for Christ among the Gentiles. The rest of the letter is a great religious appeal for loyalty to the Gospel, as he had experienced and taught it, and in the course of this appeal, he sets forth in clear and powerful terms the doctrine of justification by faith in Christ, as he does in the Epistle to the Romans. The Epistle to the Galatians has been called the Magna Charta of Evangelical Christianity. It is, as one writer has said, "the passionate outpouring of the apostle's soul in vindication of the gospel which he has been commissioned to preach, and of the faith which has made all things new for himself." The words used by the apostle in C. 6, v. 14, strike the note of the whole letter: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

There is much uncertainty about the date and destination of this letter. If the visit of Paul and Barnabas to Jerusalem, recorded in C. 2, is

the same as that recorded in The Acts of the Apostles, C. 15, then it must have been written some time after that event. If, however, it is to be identified with the visit mentioned in The Acts of the Apostles, C. 11, v. 30, and if this is not the same as the visit recorded in C. 15, then an earlier date is likely. It may, indeed, be the earliest of Paul's letters that have come down to us. On this assumption 48 A.D. has been suggested as the date. The latest probable date is about 55 A.D. The churches to which it was written were almost certainly those founded by Paul and Barnabas in South Galatia, as we read in The Acts of the Apostles, Cs. 13 and 14, and not the churches of North Galatia, of which we know nothing for certain.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

This letter claims to have been written by Paul from prison, If it came from the apostle himself, and not from a later writer familiar with the Epistle to the Colossians, to which it bears a close resemblance in many places, and with other parts of New Testament literature, it may have been sent from Rome, after the events recorded in the 28th chapter of The Acts of the

Apostles. The suggestion, however, that Paul was more than once imprisoned at Ephesus, and that this letter, if it is his, was written there, has recently attracted favourable attention. It was written to a community or communities of Gentile Christians, but almost certainly not to the Church at Ephesus, in spite of the phrase 'to the saints that are at Ephesus' in C. 1, v. 1, for several passages in the letter show that the Christians to whom it was written were not personally known to the writer. The phrase in C. 1, v. 1, is not found in certain early copies of the letter, and is probably an intrusion into the text.

Whatever may be the facts regarding the origin and destination of the letter, it is a document of the greatest religious and literary value. It emphasises the headship of Christ 'over all things,' the solidarity of the Church as His body, and the unity of all the members of the Church, Gentile and the Jew alike. The first part of the letter (C. 1—C. 3) closes with one of the greatest passages in all the Epistles (C. 3, v. 8-21), on 'the unsearchable riches of Christ' and the writer's desire for the full growth of his readers in Christian experience. The second section indicates the ethical responsibilities of their Christian calling, exhorts them to purity of conduct, brotherly love, and the maintenance of other principles of

Christian morality, offers advice to husbands and wives, parents and children, slaves and masters and, in figurative language derived from the armoury, urges them to equip themselves completely for the spiritual conflicts of life.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

The immediate occasion of the writing of this letter to the Church at Philippi, a flourishing city of Macedonia, to which Paul had carried the Gospel at the beginning of his ministry in Europe, was a visit from Epaphroditus, who had come from Philippi with a gift of money from the Church there. It is one of 'the imprisonment epistles' and was written when the apostle was expecting to be released. Hitherto, the view that it was written towards the end of Paul's first imprisonment in Rome has been most commonly held and if this view is correct, it is the last letter he wrote to a church, so far as we know, and perhaps the last of all his letters. It may, however, have been written from Caesarea or Ephesus, at an earlier date.

The letter opens with greetings to the Philippian Christians and a commendation of their

'fellowship in the gospel.' He relieves their minds about his own position, assuring them that the things which had happened to him had "fallen out rather unto the furtherance of the gospel," and expresses the hope that he will be able to visit them again. Meantime, he urges them to be loyal to their calling in Christ, and mentions adversaries, of whom they must not be afraid. He exhorts them to show love towards one another, and to live in harmony. In order to achieve such unity, they must learn from Christ Jesus the humility of which He is the perfect example. After promising to send Timotheus and Epaphroditus to them he warns them against Judaisers, and in a great passage reinforces his warning by reminding them of his own religious experience and position (C. 3, v. 4-14). The letter closes with some fine exhortations and with greetings from his Christian companions, chiefly those 'that are of Caesar's household.'

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

This letter was written to the Christian community at Colossae, a small town in Phrygia. Paul had not yet met those to whom he addressed

the letter, as several of his statements show. He wrote on receiving from Epaphras, who had come to him from Colossae, news of the spiritual fervour of the Colossian Christians, but also of the danger of their being led into error by teachers who were promulgating an esoteric religion, of which the worship of angels and an asceticism which for Paul struck at the freedom of Christian discipleship and at the unity of all the members of the Christian Church, were prominent features. Epaphras, who was one of the leading ministers of the Gospel at Colossae and may have founded the Church there, sought Paul's aid in combating these enemies of the faith.

In his letter the apostle, after commending the Colossians for their faith in Jesus Christ, reminds them of their redemption 'through His blood,' and proclaims the completeness of His power over all things and especially His headship of the Church. He urges them to adhere to the pure Gospel without the addition of extraneous religious elements, and exhorts them to obedience to the ethical principles bound up with their faith. Special advice for wives and husbands, children and parents, slaves and masters, is then given, and the letter ends with personal greetings and references.

The literary and doctrinal affinities of this letter and The Epistle to the Ephesians are

remarkably close, and the obvious connection between them in respect of origin has a strong bearing on the question of authorship. Like the letter to the Ephesians this letter is one of 'the imprisonment epistles.' By most scholars it has been ascribed to the period of Paul's imprisonment in Rome. Others have suggested the earlier imprisonment at Caesarea, and the recent theory that it was written from Ephesus is receiving increasing attention.

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THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

In the oldest manuscripts this epistle bears no other title than "To Hebrews" and it probably received its present title in the course of its canonisation. It does not begin, as all the other epistles in the New Testament, except 1st John, do, with words of greeting to those addressed. It has been suggested that the introductory words were accidentally or for cogent reasons deliberately dropped in the early history of its transcription. Its literary style and type of thought are so different from those of the other epistles attributed to Paul that his authorship has been rejected by a great many scholars since the 3rd

century. On the other hand, the Pauline authorship has been vigorously defended in certain quarters, and it undoubtedly possesses affinities with Pauline thought and echoes of his theology. Origen's remark seems still the wisest verdict on the question of authorship: "the truth is known to God alone." There is also great uncertainty as to the circle of readers for whom the epistle was originally intended. The fact that the writer develops his argument on the assumption that his readers are familiar with the Old Testament and greatly value the covenant which God had made in ancient days with the Jewish people, led to the opinion that the epistle was addressed to Jewish Christians, but the Old Testament was the Word of God to all Christians, and an argument based upon the sanctity of the Mosaic law might be assumed to appeal to Gentile as well as Jewish members of the Church. They were certainly readers with whom the writer was closely acquainted, and they had suffered persecution for their faith and were threatened with more. Alexandria, Rome, and Ephesus have each been suggested as the place of residence of the first readers, and the writer may have been addressing his specialised argument to a small group rather than to a whole community of Christians. The fact that the Epistle was used by Clement of Rome proves that it was written in the 1st

century. It has been assigned to various dates between A. D. 58 and 95.

The opening words announce the whole theme of the epistle: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in those last days spoken unto us by His Son." The heavenly priesthood of Christ is related by the writer to the priestly office of the Mosaic covenant, but His priesthood is final and perfect, and has superseded the former imperfect and temporary pattern, "wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (C. 7, v. 25). This enduring priesthood of Christ "with all its far-reaching consequences for religion, is the heart and height of the author's message." After elucidating the truth of the new and perfect covenant established in Christ, he makes a fervent appeal for adhesion to true Christianity in the face of suffering, supports it with a magnificent reminder of the heroism of the men and women of Israel who in past ages had been faithful in the midst of cruel affliction, and summons his readers to patience through trust in Jesus, ' the author and finisher ' of their faith and the perfect example of suffering, and endurance. After emphasising the educative value of suffering, and exhorting his readers to fulfil

the duties of their religion, the writer closes his epistle with a fine prayer for their spiritual growth and with salutations.

THE GENERAL EPISTLE OF JAMES.

This epistle, which is addressed to "the twelve tribes which are scattered abroad" contains much valuable teaching of an ethical and practical character. There is very little in it, however, that is distinctively Christian, and the only section presenting a theological aspect is that upon justification (C. 2, v. 14-26). The writer names Jesus only twice, and his exhortations are not supported by references to the example of Jesus, nor does he point to Him as the source of spiritual and ethical achievement. On the other hand much of his material may have been derived from sayings of Jesus, which, according to one theory about the composition of the epistle, he used along with material from Jewish and Greek wisdom literature. There is great difference of opinion regarding the date, authorship, and purpose of the epistle. James is named as the author. He has been identified with James, the brother of Jesus and leader of the early Church at Jerusalem, and the epistle has been regarded as the earliest of the New Testament writings.

On the other hand, it has been regarded as a very late book written by an unknown James. Various suggestions have been made on the question of destination. One is that it was addressed to non-Christian Jews by James of Jerusalem, for whom they had a high respect, another that it was meant for Jewish Christians. The view that it was addressed to Christendom in general finds most support.

The section on justification' with its insistence on works as well as faith, is not necessarily an attack upon Paul's fundamental doctrine, but a protest against a popular misconception of Paul's teaching. The writer has hard things to tell the rich and shows great sympathy with the poor and despised. His strictures and exhortations reveal the moral laxity and absence of unity amongst those to whom he writes, and his insistence on patience suggests the presence of suffering. Though the epistle does not develop a theme and its parts are loosely connected, the keynote of the whole is struck in C. 1, v. 27.

THE FIRST EPISTLE GENERAL OF PETER.

This short epistle is unsurpassed amongst New Testament writings in the winning intensity of

its appeal and the beauty of its presentation of the Christian message. It was written from 'Babylon,' which is almost certainly to be identified with Rome, to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," by "Peter, an apostle of Jesus Christ." There is a reference to the dispersion of the Jews in the words designating those to whom the author writes, but the designation has to be taken metaphorically, in the light of passages in the epistle which seem to show that the recipients were Gentile Christians.

The time was one of great difficulty for those Christians of Asia Minor. The allusions to their situation point to organised persecution on the part of the state, and the special purpose of the writer is to secure their loyalty to Christ, and to warn them against doing anything that would support the criminal accusations brought against them. To strengthen their courage he recalls to their minds the sufferings endured by Christ for their sakes, and reminds them of their responsibilities as 'the people of God.' Their suffering is a trial from which they must emerge with their faith undamaged. Love for one another and for those who are oppressing them must dominate their relationships, in accordance with the example of Christ. They must be loyal citizens and set an example to their enemies in purity of life. They

will not have to endure long, for "the end of all things is at hand," and, when the glory of Christ is revealed, they will be "glad also with exceeding joy."

There are affinities between this epistle and Paul's Epistle to the Romans, and, if Peter, the disciple, wrote the letter that bears his name, these are accounted for, not only by the fact that Peter must have been acquainted with the central ideas of Paul's teaching, but by his access to Paul's Epistle, when he reached Rome.

Silvanus, as we read in Chapter 5, v. 12, performed the actual writing down of Peter's thoughts, and this may account for a better Greek style in the epistle than was probably within Peter's power. The amanuensis, who was with Paul during his Macedonian mission, may also have been responsible for some at least of its Pauline thoughts and expressions. On the theory that Peter was the author various dates between A. D. 62 and 80 have been given for its composition. It has been assigned by some scholars to the Domitian period, by others to the Trajan period, and either suggestion rules out the Petrine authorship, which however, receives the support of most scholars.

THE FIRST EPISTLE GENERAL OF JOHN

Like the Epistle to the Hebrews this epistle does not begin with greetings to those to whom it is written, and the author's name is nowhere stated. It has been called ' a Johannine tract ' and, in spite of such phrases as ' I write unto you ' and ' I have written unto you,' it is a manifesto rather than a letter. The writer speaks of his readers as those " that believe on the name of the Son of God," and addresses them as 'My little children,' ' My brethren,' and 'Beloved ; ' he may have had specially in mind the Church in Asia Minor, but his discourse was evidently intended for a wider audience. It was written to protect its readers from the influence of certain false doctrines, which were being taught at the time. The writer seems to be directing his attack against those who presented a view of Christ which denied the real unity of the human and divine in Jesus, and a view of salvation in which the importance of mystic knowledge of God was stressed and right conduct neglected.

The plan of the book is "unstudied and unpremeditated," and it cannot, therefore, be satisfactorily analysed. The keynote is sounded in the term 'fellowship' (C.1, v. 3). The conditions of this fellowship amongst Christians and "with

the Father, and with his Son Jesus Christ " are stated. The believer must have a real sense of his sin. This leads to a joyous sense of forgiveness through Christ. He must also be loyal to the law of brotherly love. With the fulfilment of these conditions the life of fellowship is established and maintained. Its marks are sinlessness and the fulness of mutual love. On this love the writer dwells. It is the theme of much of his discourse. Above all, the dynamic of this and every other manifestation of fellowship comes from belief in the full and final revelation of God in Jesus Christ.

This epistle and the Gospel according to St. John are closely akin in language and modes of thought. There is not much doubt that they came from the same author, who is to be identified with John the Apostle or one of his disciples at Ephesus.

THE REVELATION OF ST. JOHN THE DIVINE.

No analysis of this strange book which would convey an adequate idea of its contents, can be given in a short introduction such as this. It is one of those books that must be read through,

before the subject-matter can be appreciated. Its mysterious pictures must be viewed, and its hapsodies heard, if one would enter into the feeling of it and profit by its teaching. There is no other book like it in the literature of the New Testament, but it is not unique. It belongs to a type of writing of which there are a number of examples in the Jewish and Christian literature of the century preceding and the century following the birth of Christ. This literature, known as apocalyptic, was the expression of a religious position built upon the persistent oppression to which the people whom the apocalyptic writers represented, had been and were being subjected. It is necessary to know the earlier apocalyptic literature in order to appreciate adequately The Revelation of St. John, which is its richest and most valuable example. The view of apocalyptic minds, firmly believing in the sovereignty of God but despairing of His triumph or their own escape from persecution through the channel of human agency, was that God would intervene in cataclysmic fashion to overthrow His enemies, who were theirs, and to establish His power over all things. They were visionaries, and clothed their ideas in strange and often weird imagery, much of which is now unintelligible because it alludes to circumstances of their time that are hidden from us. This is true of The Revelation of St. John,

as it is often called, The Apocalypse. We can find no clue to many of its details.

The book was written when the Christians throughout the Roman world were being cruelly persecuted. There are many allusions to the worship of the Emperor, which was being demanded throughout the Empire. Christians could not fulfil the demand and remain loyal to Christ, and they were suffering terribly, because they did not wear the sign of Caesar-worship, 'the mark of beast,' as the writer calls it. The situation had become almost intolerable. Many, who could not face martyrdom, had given way, and to encourage his fellow-Christians to endure, John, from the island of Patmos, to which he had been exiled for his loyalty to Christ, wrote his great Apocalypse, calling them again and again to steadfastness. In his book he proclaims repeatedly the sovereignty of God, who manifests Himself in Christ, the Lamb that was slain. He foretells the speedy overthrow of their oppressors through God's swift and wrathful intervention. Terrible penalties are indicated for Babylon or Rome. Satan will be chained for a thousand years, during which Christ and those who have been faithful to Him will reign on the earth. At the end of this millennium Satan will be set free and do mischief, but, after a brief interval, he and his agents will be finally defeated,

the Day of Judgment will follow, and a new heaven and a new earth will be established. The note of love is absent, when the writer speaks of the oppressors. If any verse can be chosen as the keynote of the book, we might choose C. 17, v. 14: "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful."

The unity of the book has been called in question. The soundest conclusion is that the book is a unity, but the writer has used apocalyptic material from various sources. There is much controversy about the authorship. The writer gives his name as John, and we know from the book that he was exiled for his faith. Early tradition identified him with John the Apostle, but, if the Fourth Gospel was written by John the Apostle, it is difficult to believe that he wrote The Apocalypse, which differs so greatly from the Gospel in style, contents, and theological outlook. Some have suggested that John the Presbyter, who wrote the 2nd and 3rd Epistles of John, was the author, others that it came from the hand of John Mark, the author of St Mark's Gospel. The most reasonable date for its composition seems to be sometime in the reign of Domitian (81-96 A.D.).

THE GOSPEL OF St. JOHN

THE DOCTRINE OF THE LOGOS, THE DIVINE WORD

I. 1-18.

In the beginning was the Word, and the word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. 1 2 3 4 5

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. 6 7 8

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to 9 10 11 12

13 them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full
15 of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received,
17 and grace for grace. For the law was given by Moses, but grace and truth came by Jesus
18 Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

I. 19-27. THE MINISTRY OF JOHN THE BAPTIST

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to
20 ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the
21 Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us.

What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 23

And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 24 25 26 27

CONVERSATION WITH NECODEMUS III

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, 1 2 3 4

I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the
6 kingdom of God. That which is born of the flesh is flesh ; and that which is born of the
7 Spirit is spirit. Marvel not that I said unto
8 thee, Ye must be born again. (The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is everyone that is born of the Spirit.)

9 Nicodemus answered and said unto him,
10 How can these things be? Jesus answered and said unto him, Art thou a master of Israel,
11 and knowest not these things ? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our
12 witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell
13 you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in
14 heaven. (And as Moses lifted up the serpent in the wilderness, even so must the Son of
15 man be lifted up :) That whosoever believeth in him should not perish, but have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting
17 life. For God sent not his Son into the world

to condemn the world ; but that the world through him might be saved.

JESUS AND THE SAMARITAN WOMAN IV. 1-42.

When therefore the Lord knew how the 1 Pharisees had heard that Jesus made and baptised more disciples than John, (Though Jesus 2 himself baptized not, but his disciples,) He 3 left Judæa, and departed again into Galilee. And he must needs go through Samaria. 4 Then cometh he to a city of Samaria, which is 5 called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus there- 6 fore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: 7 Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city 8 to buy meat.) Then saith the woman of 9 Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans. Jesus answered and said unto 10 her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given the living water. The woman saith 11

unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast
12 thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and
13 his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst
14 again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come
16 hither to draw. Jesus saith unto her, Go, call
17 thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no
18 husband: For thou hast had five husbands; and he whom thou now hast is not thy husband:
19 in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet.
20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where
21 men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at
22 Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship:
23 for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers

shall worship the Father in spirit and in truth: For the father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and 29 saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him.

31 In the meanwhile his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto

life eternal: that both he that soweth and he that
37 reapeth may rejoice together. And herein
38 is that saying true, One soweth, and another
reapeth. I sent you to reap that whereon
ye bestowed no labour: other men laboured, and
ye are entered into their labours.

39 And many of the Samaritans of that city
believed on him for the saying of the woman,
which testified, He told me all that ever I did.
40 So when the Samaritans were come unto
him, they besought him that he would tarry with
41 them: and he abode there two days. And
many more believed because of his own word;
42 And said unto the woman, Now we believe,
not because of thy saying: for we have heard him
ourselves, and know that this is indeed the Christ,
the Saviour of the world.

VI. 47-59.

THE BREAD OF LIFE

47 Verily, verily, I say unto you, He that
48 believeth on me hath everlasting life. I am
49 that bread of life. Your fathers did eat
manna in the wilderness, and are dead.
50 This is the bread which cometh down from
heaven, that a man may eat thereof, and not
51 die. I am the living bread which came down
from heaven: if any man eat of this bread, he

shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 52 53 54 55 56 57 58

These things said he in the synagogue, as he taught in Capernaum. 59

THE WOMAN TAKEN IN SIN VIII. 1-11.

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he 1, 2

3 sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst,
4 They say unto him, Master, this woman was
5 taken in adultery, in the very act. Now Moses in the law commanded us, that such should be
6 stoned: but what sayest thou ? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard
7 them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a
8 stone at her. And again he stooped down, and
9 wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man
11 condemned thee ? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

THE MAN BORN BLIND IX. 1-41.

And as Jesus passed by, he saw a man which 1 was blind from his birth. And his disciples asked 2 him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus 3 answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works 4 of him that sent me, while it is day: the night cometh, when no man can work. As long as I 5 am in the world, I am the light of the world.

When he had thus spoken, he spat on the 6 ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of 7 Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they 8 which before had seen him that he was blind, said, Is not this he that sat and begged? Some 9 said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, 10 How were thine eyes opened?

He answered and said, A man that is called 11 Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? 12

13 He said I know not. They brought to the
14 Pharisees him that aforetime was blind. And it
was the sabbath day when Jesus made the clay,
15 and opened his eyes. Then again the Pharisees
also asked him how he had received his sight. He
said unto them, He put clay upon mine eyes, and
16 I washed, and do see. Therefore said some of
the Pharisees, This man is not of God, because
he keepeth not to the sabbath day. Others said,
How can a man that is a sinner do such miracles ?
And there was a division among them.

17 They say unto the blind man again, What
sayest thou of him, that he had opened thine eyes ?
18 He said, He is a prophet. But the Jews did not
believe concerning him, that he had been blind,
and received his sight, until they called the parents
19 of him that had received his sight. And they asked
them, saying, Is this your son, who ye say was
20 born blind ? how then doth he now see ? His
parents answered them and said, We know that
21 this is our son, and that he was born blind: But
by what means he now seeth, we know not ; or
who hath opened his eyes, we know not: he is
of age ; ask him: he shall speak for himself.
These words spake his parents, because they
feared the Jews: for the Jews had agreed already,
that if any man did confess that he was Christ,
23 he should be put out of the synagogue. Therefore
said his parents, He is of age ; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. 24 25 26 27 28 29

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man is worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 30 31 32 33 34

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I 35 36

37 might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he
38 that talketh with thee. And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made
40 blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

X. 1-18.

THE GOOD SHEPHERD

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief
2 and a robber. But he that entereth in by the
3 door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and
4 leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 6

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steel, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. 7 8 9 10 11 12 13 14 15 16 17

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

XI. 1-46.

THE RAISING OF LAZARUS

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister 2 Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her 3 hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, 4 behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the 5 Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place 7 where he was. Then after that saith he to his 8 disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to 9 stone thee ; and goest thou thither again ? Jesus answered, Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, 10
because there is no light in him.

These things said he: and after that he 11
saith unto them, Our friend Lazarus sleepeth;
but I go, that I may awake him out of sleep. 12
Then said his disciples, Lord, if he sleep,
he shall do well. Howbeit Jesus spake of his 13
death: but they thought that he had spoken of
taking of rest in sleep. Then said Jesus unto 14
them plainly, Lazarus is dead. And I am 15
glad for your sakes that I was not there, to the
intent ye may believe; nevertheless let us go
unto him. Then said Thomas, which is called 16
Didymus, unto his fellow-disciples, Let us also
go, that we may die with him.

Then when Jesus came, he found that he 17
had lain in the grave four days already. Now 18
Bethany was nigh unto Jerusalem, about fifteen
furlongs off. And many of the Jews came to 19
Martha and Mary, to comfort them concerning
their brother. Then Martha, as soon as he heard 20
that Jesus was coming, went and met him: but
Mary sat still in the house. Then said Martha 21
unto Jesus, Lord, if thou hadst been here, my
brother had not died. But I know, that even 22
now, whatsoever thou wilt ask of God, God will
give it thee.

Jesus saith unto her, Thy brother shall rise 23
again. Martha saith unto him, I know that he 24

shall rise again in the resurrection at the last
25 day. Jesus said unto her, I am the resurrection,
and the life: he that believeth in me, though
26 he were dead, yet shall he live: And whosoever
liveth and believeth in me shall never die. Be-
27 lievest thou this? She saith unto him, Yea,
Lord: I believe that thou art the Christ, the
Son of God, which should come into the world.

28 And when she had so said, she went her
way, and called Mary her sister secretly, saying,
29 The Master is come, and calleth for thee. As
soon as she heard that, she arose quickly, and
30 came unto him. Now Jesus was not yet come
into the town, but was in that place where
31 Martha met him. The Jews then which were with
her in the house, and comforted her, when they
saw Mary, that she rose up hastily and went out,
followed her, saying, She goeth unto the grave to
32 weep there. Then when Mary was come where
Jesus was, and saw him, she fell down at his feet,
saying unto him, Lord, if thou hadst been here,
my brother had not died.

33 When Jesus therefore saw her weeping, and
the Jews also weeping which came with her, he
34 groaned in the spirit, and was troubled, And said,
Where have ye laid him? They said unto him,
35, 36 Lord, come and see. Jesus wept. Then said
37 the Jews, Behold how he loved him! And
some of them said, Could not this man, which

opened the eyes of the blind, have caused that even this man should not have died ?

Jesus therefore again groaning in himself 38 cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the 39 stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith 40 unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone from the 41 place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou 42 hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had 43 spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, 44 bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, 45 and had seen the things which Jesus did, believed on him. But some of them went their ways to 46 the Pharisees, and told them what things Jesus had done.

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XII. 1-8.

THE SUPPER AT BETHANY

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been 2 dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table 3 with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, 5 Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, 6 and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day 8 of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

XII. 20-28.

JESUS AND THE GREEKS

20 And there were certain Greeks among them 21 that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would

see Jesus. Philip cometh and telleth Andrew: 22
and again Andrew and Philip tell Jesus. And
Jesus answered them, saying, The hour is come 23
that the Son of man should be glorified. Verily, 24
verily, I say unto you, Except a corn of wheat
fall into the ground and die, it abideth alone:
but if it die, it bringeth forth much fruit. He 25
that loveth his life shall lose it; and he that
hateth his life in this world shall keep it unto
life eternal. If any man serve me, let him follow 26
me; and where I am, there shall also my servant
be: if any man serve me, him will my Father
honour. Now is my soul troubled; and what 27
shall I say? Father, save me from this hour:
but for this cause came I unto this hour. Father, 28
glorify thy name.

Then came there a voice from heaven, saying,
I have both glorified it, and will glorify it
again.

WORDS OF COMFORT TO SORROWING DISCIPLES

XIV. 1-18.

Let not your heart be troubled: ye believe in 1
God, believe also in me. In my Father's house 2
are many mansions: if it were not so, I would
have told you. I go to prepare a place for you.
And if I go and prepare a place for you, I will 3

come again, and receive you unto myself; that
4 where I am, there ye may be also. And whither
I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not
whither thou goest; and how can we know the
6 way? Jesus saith unto him, I am the way, the
truth, and the life: no man cometh unto the
7 Father, but by me. If ye had known me, ye
should have known my Father also: and from
henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the
Father, and it sufficeth us. Jesus saith unto
him, Have I been so long time with you, and yet
hast thou not known me, Philip? he that hath
seen me hath seen the Father; and how sayest
10 thou then, Shew us the Father? Believest thou
not that I am in the Father, and the Father in
me? the words that I speak unto you I speak not
of myself: but the Father that dwelleth in me,
11 he doeth the works. Believe me that I am in
the Father, and the Father in me: or else believe
me for the very works' sake.

12 Verily, verily, I say unto you, He that
believeth on me, the works that I do shall he do
also; and greater works than these shall he do;
13 because I go unto my Father. And whatsoever
ye shall ask in my name, that will I do, that the
14 Father may be glorified in the Son. If ye shall
ask anything in my name, I will do it.

If ye love me, keep my commandments. 15 And I will pray the Father, and he shall give you 16 another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the 17 world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will 18 not leave you comfortless: I will come to you.

THE PARABLE OF THE VINE XV. 1-15.

I am the true vine, and my Father is the 1 husbandman. Every branch in me that beareth 2 not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the 3 word which I have spoken unto you. Abide in 4 me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, 5 ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide 6 not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, 7 ye shall ask what ye will, and it shall be done

8 unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 As the Father hath loved me, so have I loved
10 you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and
11 abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one
13 another, as I have loved you. Greater love hath no man than this, that a man lay down his life
14 for his friends. Ye are my friends, if ye do
15 whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

.VII. 1-26.

A PRAYER OF JESUS

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may
2 glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as
3 many as thou hast given him. And this is life eternal, that they might know thee the only true

God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished 4 the work which thou gavest me to do. And now, 5 O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the 6 men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known 7 that all things whatsoever thou hast given me are of thee. For I have given unto them the words 8 which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the 9 world, but for them which thou hast given me; for they are thine. And all mine are thine, and 10 thine are mine; and I am glorified in them. And 11 now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them 12 in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And 13 now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and 14

the world hath hated them, because they are not
15 of the world, even as I am not of the world. I
pray not that thou shouldest take them out of the
world, but that thou shouldest keep them from the
16 evil. They are not of the world, even as I am
17 not of the world. Sanctify them through thy
18 truth: thy word is truth. As thou hast sent me
into the world, even so have I also sent them
19 into the world. And for their sakes I sanctify
myself, that they also might be sanctified through
20 the truth. Neither pray I for these alone, but
for them also which shall believe on me through
21 their word; That they all may be one; as
thou, Father, art in me, and I in thee, that
they also may be one in us: that the world
22 may believe that thou hast sent me. And the
glory which thou gavest me I have given them;
23 that they may be one, even as we are one: I
in them, and thou in me, that they may be made
perfect in one; and that the world may know that
thou hast sent me, and hast loved them, as thou hast
24 loved me. Father, I will that they also, whom
thou hast given me, be with me where I am; that
they may behold my glory, which thou hast given
me: for thou lovest me before the foundation of
25 the world. O righteous Father, the world
hath not known thee: but I have known thee, and
26 these have known that thou hast sent me. And
I have declared unto them thy name, and will

declare it: that the love wherewith thou hast loved me may be in them, and I in them.

THE TRIAL, CRUCIFIXION AND RESURRECTION OF JESUS

XVIII. 1-XX. 10.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be

fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it ?

12 Then the band and the captain and officers 13 of the Jews took Jesus, and bound him, And led him away to Annas first ; for he was father in law to Caiaphas, which was the high priest 14 that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the 16 palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in 17 Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this 18 man's disciples ? He saith, I am not. And the servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 19 20 21 22 23

Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. 24 25 26 27

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, 28 29 30

31 If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to
32 death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him,
34 Art thou the King of the Jew? Jesus answered him, Sayest thou this thing of thyself, or
35 did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast
36 thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is
37 my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my
38 voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault
39 at all. But ye have a custom, that I should

release unto you one at the passover: will ye therefore that I release unto you the King of the Jews ?

Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. 40

XIX. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews ! and they smote him with their hands. 1 2 3

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man ! 4 5

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 6 7

When Pilate therefore heard that saying, he was the more afraid ; And went again into the judgment hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto 8 9 10

me ? knowest thou not that I have power to crucify thee, and have power to release thee ?
11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the
12 greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosover maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the Judgment seat in a place that is called the Pavement,
14 but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your
15 King ! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests
16 answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified.

17 And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the
18 Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus
19 in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of

Nazareth the King of the Jews. This title then 20 read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then 21 said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I 22 am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified 23 Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among them- 24 selves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his 25 mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus 26 therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the 27 disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were 28 now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a 29

vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his
30 mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be
32 taken away. Then came the soldiers, and brake the legs of the first, and of the other which was
33 crucified with him. But when they came to Jesus, and saw that he was dead already, they
34 brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there
35 out blood and water. And he that saw it bare record, and his record is true: and he knoweth that
36 he saith true: that ye might believe. For these things were done, that the scripture should be
37 fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came
39 therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to

Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then 40 took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he 41 was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because 42 of the Jew's preparation day; for the sepulchre was nigh at hand.

XX. The first day of the week cometh Mary 1 Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to 2 Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other 3 disciple, and came to the sepulchre. So they ran 4 both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he 5 stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh 6 Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And 7 the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other 8

disciple, which came first to the sepulchre, and he
9 saw, and believed. For as yet they knew not the
scripture, that he must rise again from the dead.
10 Then the disciples went away again unto their
own home.

THE ACTS OF THE APOSTLES

THE DAY OF PENTECOST

II. 1-47.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 1 2 3 4

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans ? And how hear we every man in our own tongue, wherein we were born ? Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in 5 6 7 8 9 10

11 Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
12 And they were all amazed, and were in doubt, saying one to another, What meaneth this ?

13 Others mocking said, These men are full of
14 new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my
15 works : For these are not drunken, as ye suppose,
16 seeing it is but the third hour of the day. But this is that which was spoken by the prophet
17 Joel ; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions,
18 and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall
19 prophesy: and I will shew wonders in heaven above, and signs in the earth beneath ; blood, and
20 fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord
21 come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.
22 Ye men of Israel, hear these words ; Jesus of

Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate 23 counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the 24 pains of death: because it was not possible that he should be holden of it. For David speaketh 25 concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, 26 and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave 27 my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made 28 known to me the ways of life; thou shalt make me full of joy with thy countenance.

Men and brethren, let me freely speak unto 29 you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing 30 that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He 31 seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus 32 hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of
34 the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,
35-36 Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we
38 do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall re-
39 ceive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this unto-
41 ward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and
43 in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had 44 all things common; and sold their possessions 45 and goods, and parted them to all men, as every man had need. And they, continuing daily with 46 one record in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having 47 favour with all the people. And the Lord added to the church daily such as should be saved.

THE MARTYRDOM OF STEPHEN

VII. 1-7; 44-60; VIII. 1-4.

Then said the high priest, Are these things so? 1 And he said, 2

Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy 3 country, and from thy kindred, and come into the land which I shall shew thee. Then came he 4 out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance 5 in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them
7 evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the
45 fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of
46 David; Who found favour before God, and desired
47 to find a tabernacle for the God of Jacob. But
48 Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands;
49 as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my
50 rest? Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your
52 fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the
53 betrayers and murderers: Who have received

the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 54 55 56

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 57 58 59 60

VIII And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women 1 2 3

4 committed them to prison. Therefore they that were scattered abroad went every where preaching the word.

IX. 1-18.

THE CONVERSION OF SAUL

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went
2 unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.
3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light
4 from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecu-
5 test thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the
6 pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.
8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither 9 did eat nor drink.

And there was a certain disciple at Damascus, 10 named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and 11 go in to the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath 12 seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard 13 by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he 14 hath authority from the chief priests to bind all that call on thy name. But the Lord said unto 15 him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will 16 shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into 17 the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And 18 immediately there fell from his eyes as it had

been scales: and he received sight forthwith, and arose, and was baptized.

X.1-48

PETER AND THE GENTILES

1 There was a certain man in Caesarea called Cornelius, a centurian of the band called the 2 Italian band, A devout man, and one that feared God with all his house, which gave much alms to 3 the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying 4 unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one 6 Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to 7 do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them 8 that waited on him continually; And when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon

the housetop to pray about the sixth hour: And 10
he became very hungry, and would have eaten:
but while they made ready, he fell into a trance,
And saw heaven opened, and a certain vessel de- 11
scending unto him, as it had been a great sheet
knit at the four corners, and let down to the
earth: Wherein were all manner of fourfooted 12
beasts of the earth, and wild beasts and creeping
things, and fowls of the air. And there came a 13
voice to him, Rise, Peter; kill, and eat. But 14
Peter said, Not so, Lord; for I have never eaten
any thing that is common or unclean. And the 15
voice spake unto him again the second time,
What God hath cleansed, that call not thou
common. This was done thrice: and the vessel 16
was received up again into heaven.

Now while Peter doubted in himself what this 17
vision which he had seen should mean, behold,
the men which were sent from Cornelius had
made enquiry for Simon's house, and stood before
the gate, And called, and asked whether Simon, 18
which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit 19
said unto him, Behold, three men seek thee.
Arise therefore, and get thee down, and go with 20
them, doubting nothing: for I have sent them.
Then Peter went down to the men which were sent 21
unto him from Cornelius; and said, Behold, I am
he whom ye seek: what is the cause wherefore

22 ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied 24 him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had 25 called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and 26 fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself 27 also am a man. And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not 29 call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me 31 in bright clothing, And said, Cornelius, thy

prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and showed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even to us,

who did eat and drink with him after he rose from
42 the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and
43 dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the
46 gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then
47 answered Peter, Can any man forbid water, that these should not be baptized, which have received
48 the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they to him to tarry certain days.

ST. PAUL AT PHILIPPI

XVI. 9-40.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to

preach the gospel unto them. [11] Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; [12] and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. [13] And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. [14] And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. [15] And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

[16] And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: [17] The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. [18] And thls did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto 20 the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly 21 trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, 23 and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them 24 safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard 26 them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and 27 every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing 28 that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no 29 harm: for we are all here. Then he called for

a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought 30 them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord 31 Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of 32 the Lord, and to all that were in his house. And he took them the same hour of the night, 33 and washed their stripes; and was baptized, he and all his, straightway. And when he had 34 brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent 35 the serjeants, saying, Let those men go. And the 36 keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said 37 unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these 38 words unto the magistrates: and they feared, when they heard that they were Romans. And 39 they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and 40

entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

XVII. 15-34.

ST. PAUL AT ATHENS

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the 17 city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with 18 them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19 And they took him, and brought him unto Areopagus, saying, May we know what this new 20 doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we

would know therefore what these things mean. (For all the Athenians and strangers which were 21 there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, 22 and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I 23 passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world 24 and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's 25 hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for 26 to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should 27 seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and 28 have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch 29 then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's

30 device. And the times of this ignorance God winked at; but now commandeth all men every 31 where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We 33 will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

XXI. 27-40; XXII, 1-2, 22-30.

THE ARREST OF ST. PAUL AT JERUSALEM

27 XXI. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all 28 the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the

people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. 29

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 30 31 32

Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, away with him. 33 34 35 36

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto 37

thee ? Who said, Canst thou speak Greek ?
38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were
39 murderers ? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak
40 unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

1 Men, brethren, and fathers, hear ye my defence
2 which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence.) *Paul repeats the story of his conversion (see Ch. IX) ending with the words " Depart, for I will send thee far hence unto the Gentiles."*

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit
23 that he should live. And as they cried out, and cast off their clothes, and threw dust into the
24 air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know
25 wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion

that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

XXVI. 1-
XXVII. 1.

ST. PAUL'S DEFENCE BEFORE KING AGRIPPA

1 XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of 3 the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, 5 know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a 6 Pharisee. And now I stand and am judged for the hope of the promise made of God unto our 7 fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I 8 am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of 10 Nazareth. Which thing I also did in Jerusalem:

and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them. And I punished them 11 oft in every synagogue, and compelled them to blashpheme ; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority 12 and commission from the chief priests, At mid- 13 day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard 14 a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? it is hard for me to kick against the pricks. And I said, Who art thou, Lord ? And he said, 15 I am Jesus whom thou persecutest. But rise, 16 and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; Delivering thee from the 17 people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them 18 from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not dis-
20 obedient unto the heavenly vision: But shewed first unto them at Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn
21 to God, and do works meet for repentance. For these causes the Jews caught me in the temple,
22 and went about to kill me. (Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and
23 Moses did say should come) That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself;
25 much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth
26 the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing
27 was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou
29 persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, 30 and the governor, and Bernice, and they that sat with them: And when they were gone aside, they 31 talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then 32 said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

XXVII. And when it was determined that 1 we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

VIII. 1-39.

THE NEW LIFE OF THE SPIRIT

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not
2 after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me
3 free from the law of sin and death. (For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in
4 the flesh:) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the
6 Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is
7 life and peace.) Because the carnal mind is enmity against God: for it is not subject, to the law
8 of God, neither indeed can be. So then they
9 that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any

man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 10 11

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 12 13 14 15 16 17

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the 18 19 20

21 same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
22 For we know that the whole creation groaneth and
23 travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth
25 he yet hope for? But if we hope for that we see
26 not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of
28 God. And we know that all things work together for good to them that love God, to them
29 who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be confirmed to the image of his Son, that he might be the firstborn among many brethren.
30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 31 32 33 34

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. 35 36 37 38 39

A LIFE OF CONSECRATION AND LOVE XII. 1-21.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a 1

living sacrifice, holy, acceptable unto God, which
2 is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of
3 God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt
4 to every man the measure of faith. For as we have many members in one body, and all members
5 have not the same office: So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of
7 faith; Or ministry, let us wait on our ministering:
8 or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.
9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
11 Not slothful in business; fervent in spirit;
12 serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of saints; given to hospitality. 13

Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. 14 15 16 17 18

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. 19 20 21

DUTY TO THE STATE AND ONE'S FELLOWS

XIII. 1-14.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror 1 2 3

to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good,
4 and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him
5 that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for con-
6 science sake. For for this cause pay ye tribute also: for they are God's ministers, attending con-
7 tinually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled
9 the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely,
10 Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salva
12 tion nearer than when we believed. The night is far spent, the day is at hand: let us therefore

cast off the works of darkness, and let us put on the armour of light. [13] Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. [14] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

XIII. 1-13.

A HYMN OF LOVE

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as 2 sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have 3 not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not 5 puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh 6 no evil; Rejoiceth not in iniquity, but rejoiceth 7 in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it 9 shall vanish away. For we know in part, and

we prophesy in part. But when that which is 10
perfect is come, then that which is in part shall
be done away. When I was a child, I spake as 11
a child, I understood as a child, I thought as a
child: but when I became a man, I put away
childish things. For now we see through a glass, 12
darkly; but then face to face: now I know in
part; but then shall I know even as also I am
known. And now abideth faith, hope, charity, 13
these three; but the greatest of these is charity.

THE DOCTRINE OF THE FUTURE LIFE

XV. 1-14, 19-26, 35-58

Moreover, brethren, I declare unto you the 1
gospel which I preached unto you, which also ye
have received, and wherein ye stand; by which 2
also ye are saved, if ye keep in memory what I
preached unto you, unless ye have believed in
vain. For I delivered unto you first of all that 3
which I also received, how that Christ died for
our sins according to the scriptures: and that 4
he was buried, and that he rose again the third
day according to the scripture; and that he was 5
seen of Cephas, then of the twelve: after that 6
he was seen of above five hundred brethren
at once; of whom the greater part remain unto
this present, but some are fallen asleep. After that 7
he was seen of James; then of all the apostles.
And last of all he was seen of me also, as of one 8

9 born out of due time. For I am the least of the apostles, that am not meet to be called an apostle,
10 because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with
11 me. Therefore whether it were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is
13 no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not
14 risen: and if Christ be not risen, then is our preaching vain, and your faith also vain.

19 If in this life only we have hope in Christ,
20 then are we of all men most miserable. But now is Christ risen from the dead, and become
21 the first-fruits of them that slept. For since by man came death, by man came also the
22 resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at
24 his coming. Then cometh the end, (when he shall have delivered up the kingdom to God, even the Father;) when he shall have put down all
25 rule and authority and power. For he must reign, till he hath put all enemies under his feet.
26 The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. 35 36 37 38

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 40 41

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 42 43 44 45

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, 46 47

earthy: the second man is the Lord from heaven.
48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also
49 that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither
51 doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep,
52 but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption,
54 and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
55 O death, where is thy sting? O grave, where
56 is thy victory? The sting of death is sin; and
57 the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

THE NATURE OF SPIRITUAL LIBERTY V. 13-26.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. 13 14 15

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. 16 17 18

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that 19 20 21

they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace,
23 longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.
24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in
26 the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

UNITY OF THE NEW LIFE

IV. 1-12.

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For

the perfecting of the saints, for the work of the ministry, for the edifying of the body of 13 Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of 14 the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they 15 lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which 16 is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles 18 walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, 19 because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20-21 But ye have not so learned Christ; If so be that ye have heard him, and have been taught 22 by him, as the truth is in Jesus: That ye put

off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; 23 And that ye put on the new man, which after 24 God is created in righteousness and true holiness.

Wherefore putting away lying, speak every 25 man truth with his neighbour: for we are members one of another. Be ye angry, and sin 26 not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that 27-28 stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of 29 your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, 30 whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and 31 clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to 32 another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

II. 1-16.

THE HUMANITY OF CHRIST

1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the 2 Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be like-minded, having the same love, 3 being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better 4 than themselves. Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in 6 Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made 8 in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the

cross. Wherefore God also hath highly exalted 9 him, and given him a name which is above every name: That at the name of Jesus every knee 10 should bow, of things in heaven, and things in earth, and things under the earth; And that every 11 tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always 12 obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God 13 which worketh in you both to will and to do of his good pleasure.

Do all things without murmurings and dis- 14 putings: That ye may be blameless and harmless, 15 the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the 16 word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

THE APOSTLE'S ASPIRATION III. 4-15.

Though I might also have confidence in 4 the flesh. If any other man thinketh that he

hath whereof he might trust in the flesh, I
5 more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I
8 counted loss for Christ, Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness
10 which is of God by faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made
11 conformable unto his death; If by any means I might attain unto the resurrection of the dead.
12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto
14 those things which are before, I press toward the

mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as 15 be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

III, 1-17.

THE RESURRECTION LIFE AND ITS DUTIES

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on he right hand of God. Set your affection on 3 things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory. 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, 6 which is idolatry: For which things' sake the wrath of God cometh on the children of disobe- 7 dience: In the which ye also walked some time, 8 when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have 10 put off the old man with his deeds; And have put on the new man, which is renewed in knowledge

after the image of him that created him: Where 11 there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Put on therefore, as the elect of God, holy 12 and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; For- 13 bearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above 14 all these things put on charity, which is the bond of perfectness. And let the peace of God 15 rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly 16 in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all 17 in the name of the Lord Jesus, giving thanks to God and the Father by him.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

XI. 1-XII. 2.

HEROES OF FAITH

1 Now faith is the substance of things hoped
2 for, the evidence of things not seen. For by
3 it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifices than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased
6 God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 7

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. 8 9 10

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 11 12

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country 13 14 15

from whence they came out, they might have had
16 opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the
18 promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed
19 be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daught-
25 er; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of

sin for a season; Esteeming the reproach of 26 Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing 27 the wrath of the king: for he endured, as seeing him who is invisible.

Through faith he kept the passover, and 28 the sprinkling of blood, lest he that destroyed the first born should touch them.

By faith they passed through the Red sea 29 as by dry land: which the Egyptians assaying to do were drowned.

By faith the walls of Jericho fell down, after 30 they were compassed about seven days.

By faith the harlot Rahab perished not with 31 them that believed not, when she had received the spies with peace.

And what shall I more say? for the time 32 would fail me to tell of Gedeon, and of Barak, Samson and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith 33 subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge 34 of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised 35 to life again: and others were tortured, not accepting deliverance; that they might obtain a better

36 resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds
37 and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted,
38 tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and
49 in dens and caves of the earth. And these all, having obtained a good report through faith,
40 received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

1 XII. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience
2 the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

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THE GENERAL EPISTLE OF JAMES

TRIALS AND TEMPTATIONS, AND TRUE RELIGIOUS SERVICE

I. 1-27.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. 1

My brethren, count it all joy when ye fall into divers temptations; Knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 2 3 4

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. 5 6 7 8

Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the 9 10 11

flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them 13 that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any 14 man: But every man is tempted, when he is 15 drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16, 17 Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of 18 turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to 20 wrath: For the wrath of man worketh not the 21 righteousness of God: Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers 23 only deceiving your own selves. For if any be a

hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 24 25

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. 26 27

ON WORLDLY PLEASURES IV. 1-10.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world 1 2 3 4

5 is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in
6 us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but
7 giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will
8 flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to
10 heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

THE FIRST EPISTLE GENERAL OF PETER

DUTIES AND RESPONSIBILITIES II. 11-25.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; Having your conversation honest among the gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, Glorify God in the day of visitation. 11 12

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme ; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. 13 14 15 16 17

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a 18 19

man for conscience toward God endure grief,
20 suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with
21 God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example,
22 that ye should follow his steps: Who did no sin,
23 neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed him-
24 self to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

V. 1-11.

ENCOURAGEMENTS TO RULERS AND RULED

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that
2 shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but

of a ready mind ; Neither as being lords over 3
God's heritage, but being ensamples to the flock.
And when the chief Shepherd shall appear, ye 4
shall receive a crown of glory that fadeth not
away.

Likewise, ye younger, submit yourselves unto 5
the elder. Yea, all of you be subject one to
another, and be clothed with humility: for God
resisteth the proud, and giveth grace to the
humble. Humble yourselves therefore under the 6
mighty hand of God, that he may exalt you in
due time: Casting all your care upon him; for he 7
careth for you.

Be sober, be vigilant ; because your adversary, 8
the devil, as a roaring lion, walketh about, seek-
ing whom he may devour: Whom resist stedfast 9
in the faith, knowing that the same afflictions are
accomplished in your brethren that are in the
world. But the God of all grace, who hath called 10
us unto his eternal glory by Christ Jesus, after
that ye have suffered a while, make you perfect,
stablish, strengthen, settle you. To him be glory 11
and dominion for ever and ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN

II. 1-24. THE DUTIES AND PRIVILEGES OF DIVINE SONSHIP

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like 3 him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, 4 even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the trans-5 gression of the law. And ye know that he was manifested to take away our sins; and in him is 6 no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he 8 is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin ; 9 for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children 10 of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For 11 this is the message that ye heard from the beginning, that we should love one another. Not as 12 Cain, who was of that wicked one, and slew his brother. And wherefore slew he him ? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate 13 you.

We know that we have passed from death 14 unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosover 15 hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, 16 because he laid down his life for us: and we ought to lay down our lives for the brethren. But 17 whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?

My little children, let us not love in word, 18 neither in tongue ; but in deed and in truth.

19 And hereby we know that we are of the truth,
20 and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then
22 have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are
23 pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he
24 gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.



IV. 7-21.

FELLOWSHIP WITH GOD IN LOVE

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God,
8 and knoweth God. He that loveth not knoweth
9 not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that
10 we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also
12 to love one another. No man hath seen God at

any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 13
And we have seen and do testify that the Father sent the Son to be the Saviour of the world. 14
Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 15
And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 16
Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 17
There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 18
We love him, because he first loved us. 19
If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 20
And this commandment have we from him, That he who loveth God love his brother also. 21

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THE REVELATION OF ST. JOHN THE DIVINE

IV. 1-11.

A VISION OF GOD'S THRONE

1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew 2 thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the 3 throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; 5 and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full

of eyes before and behind. And the first beast 7 was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the 8 four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour 9 and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty 10 elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive 11 glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

A VISION OF THE FAITHFUL IN HEAVEN VII. 9-17.

After this I beheld, and, lo, a great multi- 9 tude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and
11 unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne
12 on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white
14 robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made
15 them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.
16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor
17 any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

THE FALL OF BABYLON

XVIII. 1-24.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they
10 shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city !
11 for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her ; for no man buyeth their merchandise
12 anymore: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of
13 brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and
15 thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her tor-
16 ment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with
17 gold, and precious stones, and pearls ! For in

one hour so great riches is come to nought. And every shipmaster and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of 18 her burning, saying, What city is like unto this great city! And they cast dust on their heads, 19 and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rejoice over her, thou heaven, and ye holy apost- 20 les and prophets; for God hath avenged you on her.

And a mighty angel took up a stone like a 21 great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, 22 and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle 23 shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found 24 the blood of prophets, and of saints, and of all that were slain upon the earth.

XXI. 1-27

THE HOLY CITY

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed
2 away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with
4 them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the
7 water of life freely. He that overcometh shall inherit all things; and I will be his God, and he
8 shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which

burneth with fire and brimstone: which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 9 10 11 12 13 14

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, 15 16 17

according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear
19 glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the
20 fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, crysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a crysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.
21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of
23 it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth
25 do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for
26 there shall be no night there. And they shall bring the glory and honour of the nation into it.
27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh

abomination, or maketh a lie: but they which are written in the Lamb's book of life.

THE NEW HEAVEN AND THE NEW EARTH

XXII. 1-14.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. 1 2

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. 3 4 5

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the saying of the prophecy of this book. 6 7

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed 9 me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at 11 hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: 12 and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work 13 shall be. I am Alpha and Omega, the beginning 14 and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

